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DECEMBER 1930

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Berkeley, Calif.

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OUR DECEMBER ISSUE

The HERALD comes off the press a bit late this month owing to circumstances beyond our control. We hope, however, that those who have been patiently waiting for a comprehensive story of the Annual Meeting will find something here worth while. At any rate, most everything that was said and done at Madison is mentioned in this lengthy report. If more should be desired, read the January issue.

* * *

Our cover presents a sunrise view of Madison—suggestive of the new day that dawned for many of us at the meeting held in Wisconsin's capital.

* * *

The Keithahn case, referred to so often in the second Forum at Madison and also talked over in private in the corridors and on the streets of Madison, is mentioned in this December issue. Dr. Clark's statement was definitely prepared for the *Congregationalist* and MISSIONARY HERALD. Mr. Keithahn's was written for publicity purposes in case the newspapers should ask for something from him. Reading them together will serve as a corrective for some statements that have been published recently in circles with which the Board has not been in direct touch.

* * *

Along with Mrs. Rose's *Diana's Indian Diary* we are publishing an article by Mrs. James M. Hess of South India on "The Festival of Lights." We are also calling attention to the fact that Mrs. Rose's *Diary* is now in book form and are referring as well to her other book of the year, *The Star of India.*

* * *

Secretary Minton, representing the Christian group, is continuing his special section in the HERALD for the time being, but gradually the material from that group will be woven into our fabric as a whole inasmuch as Congregational-Christians are now functioning as a unit in foreign missionary service.

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Editorial Assistant, GRACE H. KNAPP

Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

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THE STORY OF THE ANNUAL MEETING

Comprehensive report of the proceedings of the 121st meeting of the Board at Madison, Wisconsin, from Tuesday afternoon, October 21, through Thursday afternoon, October 23

A MEMBER of the Prudential Committee of wide observation and experience believes that the Annual Meeting of the American Board at Madison will be discussed and quoted like the great Kansas City Meeting of the National Council in 1913. Whether this prove true or not, it is safe to say that the unusual amount of interest centering for months in the meeting at Madison was considerably stimulated by what was actually said and done there.

Bridgeport in 1928 set the standard, since the merger, in local preparedness and execution, in attendance, quality of addresses, and spiritual vigor and uplift. Madison in 1930 added the deliberative, provocative, educational and stiffening effect of the forum method. If the best elements of both can be preserved for the long, uphill struggle ahead, the friends of the missionary cause may well take heart.

Prayer

And right here why not give prayer its rightful place? Our Executive Vice-President did this in the closing moments of the meeting. We can well do so at the beginning of this account.

For months before the sessions opened at Madison, the Program Committee and other officers of the Board met in special prayer—laying before the Master the minutest problems facing them, and endeavoring in honesty of mind and purpose to be guided by Him in the choice of methods, speakers, etc. They did this while passing through the larger and deeper experiences of the soul that inevitably come to those who make a practice of prayer.

Friends—individually and in groups—in various parts of America and even throughout the world carried and still are carrying this Madison meeting on their hearts in prayer.

On the Monday evening and Tuesday morning before the sessions opened the missionaries, Prudential Committee members, and secretaries who were privileged to be at Madison spent soul-searching, revitalizing hours together in conference and prayer.

We speak of this emphasis because to our way of thinking it is the most promising feature of the Board's work today and should therefore be given a primary place in any effort to explain the unusual lift of the missionary meeting at Madison.

The First Session

President Potter called the meeting to order Tuesday afternoon at ten minutes past two. The hymn he chose was the one sung at Madison in 1894 when the Board last met there: *All Hail the Power of Jesus' Name.*

After his invocation the greetings from the local churches and friends were brought by Dr. Robbins Barstow, who had come from his new post as President of the Hartford Foundation to serve his late parish in its heavy responsibility for the meeting.

Dr. Potter responded in kind—Hartford to Hartford, as it were—and then announced the following committees:

COMMITTEE ON ARRANGEMENTS: Rev. Robbins W. Barstow, Connecticut; Mrs. F. E. Ballard, Rev. C. H. Beale, Supt. T. R. Faville, C. V. Hibbard, Rev. W. B. Jones, F. O. Leiser, Mrs. W. V. Millar, Rev. S. G. Ruegg, Mrs. C. B. Woodford, of Wisconsin.

COMMITTEE ON NOMINATIONS: Rev. W. W. Patton, New Jersey; Rev. W. F. Bohn, Ohio; Mrs. E. A. Harvey, Massachusetts; Rev. H. E. Peabody, Wisconsin; Mrs. H. S. Ranney, Illinois.

BUSINESS COMMITTEE: Rev. F. J. Scribner, Wisconsin; Dr. George L. Richards, Massachusetts; Supt. A. J. Sullens, Colorado; Rev. W. O. Tyler, Nebraska; Mrs. G. R. Wilson, Illinois.

Treasurer's Report

The Treasurer's Report was presented in printed form with explanatory remarks by Mr. Harold B. Belcher, assistant treasurer and general custodian of the multitudinous and intricate accounts of the Board. As was expected, the report revealed: a deficit of $29,402.90 on the past fiscal year, and a total accumulated deficit of $79,607.18; a decline of $22,366.56 in gifts from the churches on account of the regular apportionment,—another step downward from the standards of previous years, but with some reason for hope in anticipated receipts from the Plan of Advance; a growing conviction that the direct individual appeal is one of the best and most fruitful lines of promotive effort; and last, but by no means least, the fact that the total receipts of the Board from all sources were "the largest in the history of the Board," or $2,151,766.08,

thus showing the tendency on the part of the friends of foreign missions to swell their gifts for *special objects* abroad in spite of the Board's desire and effort to conserve all gifts for its regular budget.

The Addresses*

A New Day in Africa was the theme of Dr. Frank K. Sanders who attended the Angola Jubilee as the special representative of the Board. His account of the Jubilee in the September HERALD has been of untold uplift to the thousands who read this magazine. To him "the most impressive fact about the Jubilee was its revelation of the capacity and initiative of the African Christians." It demonstrated the fact that Christianity can take root among a primitive people, so that they make it their own. The very size of the throng that assembled—every one at his own charges, often by means of much sacrifice—was a significant surprise to visitors, Africans, missionaries and, most of all, to the Portuguese. Never in recent history had such a gathering come together. Its demeanor allayed every suspicion. How it could sing or pray or listen!

At Madison **Dr. Sanders** gave expression to four conclusions he had come to with reference to the new Africa that lies before the Congregational Christian Churches of America:

"First, we of the American Board have been fortunate in placing our four missions in Africa. They deal with people of natural ability and resource; they are in areas of natural extension; there is every prospect of permanent results.

"Secondly, our policy of sending out only thoroughly trained missionaries has borne much fruit. No field of today presents greater difficulties than Africa, but men and women who are able and alert as well as consecrated have overcome them.

"Thirdly, our policy of emphasizing education along with evangelization is sound. Ground gained is held. The contrast in case of so-called evangelistic missions is impressive. We develop a new generation that finds itself.

"Fourthly, our policy of recognizing and supporting native leadership is statesmanlike. Such leaders make mistakes, but learn by them. At the jubilee the quality of these leaders was marked. The elders were technically untrained, but they stood out as men of power, resource, and spiritual force."

*There's a limited supply of copies of the addresses given by the missionaries and by Dr. Leavitt. Such can be obtained through Miss Dorothy P. Cushing of this office. Please send postage.

In closing, Dr. Sanders emphasized the fact that the great problem in Africa today is that of Christianizing a primitive people in very slow transition from a social order which emphasizes the group or community to a social order which emphasizes the individual. This change is inevitable but very perplexing. Its problems are especially acute today.

As **Mr. Papazian's** address on *The Armenian Remnant—An Open Door* will appear in full in our January issue, we need not dwell upon it here.

Twelve-minute addresses by various missionaries followed on *The Present Situation Abroad from the Missionary Point of View.* **Mrs. Robert W. McClure** of Foochow, China, brought out the following facts regarding China: In many respects Christian missions have largely recovered from the enforced exodus of 1927; because of persecution or upset minds due to disturbed conditions there has been a general winnowing of the Church in China, and while in some respects the work of the Church has been temporarily retarded, there is a firmer foundation for the future development of the indigenous Church; because of intensified nationalism in China and for various other reasons the mission schools—especially primary and secondary—are facing a distinct crisis which will call either for the closing of the schools, or for a willingness to keep them open without religious teaching during school hours—the wise course being the latter, all things considered.

Another educational problem confronting the American Board in China, according to Mrs. McClure, is caused by the forced cut in appropriations. Some schools must be closed; which shall they be? "Nipped between higher costs on the one side and lessening support on the other, the harassed educational missionary feels himself face to face with a problem he cannot solve." But there's much encouragement in the evangelistic and other realms of mission endeavor. Missionaries are still needed—though they are now being weighed in the balance, and though the entire missionary enterprise is in the process of being re-evaluated. "Missionaries of winsome personality, thoroughly prepared in their specialties, sympathetic with China's aspirations, up-to-date in their outlook, friendly, patient, real comrades, for whom their Chinese colleagues can feel respect and love —these are called for and can be assured of a real place in the Christian program for China."

Rev. Marion Ernest Hall of Japan was the next speaker, and many in the audience doubtless wished he would tell again his Buddhist-Christian baseball story and other anecdotes by which he acquired a

reputation on his last furlough. He did cause laughter over his reference to the stale but remarkably vital lie about Japan's having to depend upon Chinese cashiers to insure honest handling of funds in her banks, but he had something more serious on his mind. These are serious days in Japan—a time when the people there are taking stock of their resources as never before, feeling the pressure of a great economic problem, wondering how they can develop in their educational system more schools "that will turn out men and women with the right perspective in life—a field of rare opportunity for Doshisha and Kobe College."

But to Mr. Hall it is especially in the field of religion that Japan is looking for a solution of her many problems. "While it is true that the nation as a whole continues its allegiance to the old faiths, it is equally true that the youth of the land is turning away from the old traditions." And Mr. Hall's prediction is that "wherever work is laid down such as the American Board has always done, wherever the emphasis is upon the coming kingdom and not allegiance to ecclesiastical and narrow denominational lines, where personality and the spirit of true religion is made prominent, here, and here alone, may we expect to see changes come about that will be far greater in reach than many of her past revolutions. Christianity today stands a greater chance of making her tremendous contributions than at any other time in the history of Japan."

The situation in the Philippines was presented by **Rev. Frank J. Woodward** who is especially responsible for the evangelistic and church work of the northern coast of Mindanao. His burning desire at Madison was to help us realize how open is the door into the heart and life of that great island. To him the youth of Mindanao is "on the march"; the evangelical churches are on the march in membership, self-support, and leadership; the United Evangelical Church of the Philippine Islands (a union of Congregationalists, United Brethren, and Presbyterians) is moving ahead with its 125 ordained pastors, an equal number of evangelists and Bible women, and 35,000 adult members; an encouraging and inspiring start among the Moros has been made by Dr. Laubach at Dansalan, Lake Lanao, and the missionaries are already beginning to experience an answer to the prayers and efforts of past years in behalf of this Mohammedan people.

"One of the most impressive moments in my missionary experience," said Mr. Woodward, "occurred the first Sunday of last December as I stood before a row of seven high school boys kneeling in front of the congregation at Camp Kiethley, Lanao. They had been examined and were being baptized in profession of their faith in Jesus Christ. They had given their hearts to God. Tears of joy were in my eyes and I think my voice faltered as I placed my hand upon the head of one of the boys, for he was the first Mohammedan boy to confess his faith in Christ in that province. He was Chickiting Pagayucan, a Senior in the Lanao High School and a boy who had made his own way for eight years, working as an attendant in the Public Hospital for his board and expenses. Today Chickiting is in the Silliman Bible School, studying. He has dedicated his life to either the practice of medicine or to the Gospel ministry. For three years this young Moro had been studying the Bible and attending Sunday School classes when possible. Finally he gave his heart to God and accepted Jesus Christ as his Savior. Undoubtedly there will be many who will follow in his steps when they hear the Message."

Miss Agnes Fenenga of Mardin, Turkey, who, by the way, at the last moment, took the place on the program of Miss Willard who had died so suddenly a few days before in Chicago—spoke in her unconventional and yet most interesting way about present conditions at her station close by Turkey's southern boundary line opposite Iraq and the Mesopotamian country. She left much unsaid regarding her thrilling experiences during and since the deportations, but made it clear that her heart was with the Mardin people and her will set to help Turkey bring about the physical and cultural reforms she has determined upon, and to help instil in the life of that westward-looking land those moral and spiritual values that are so desperately needed today.

The last address on that Tuesday afternoon was given by **Rev. Bryan S. Stoffer,** President of the American College at Madura, South India. He laid upon our hearts an "India, needy yet aspiring." Three times as many people in India as in the U. S. A.—and all packed into a land only three-fourths as large as ours, with large areas of it so meagre in its ability to satisfy the basal desires of life for food, clothing, shelter, and security as to make her people believe from time immemorial that the highest conception of "salvation" was a "release from life!" With such grinding poverty among the masses as to create an undernourished child and adult that falls an easy prey to the terrible tropical diseases of leprosy, plague, smallpox, influenza and cholera—a common tragedy in the ubiquitous village of that great land!

Yet India aspires. She hopes for economic security—and this means she has at last awakened to the value of education. Ninety per cent of the men and 98 per cent of the women cannot read or write in their own vernaculars and a very small percentage of the children in the schools ever get

beyond the fifth grade—thousands even lapsing back into illiteracy—yet India is looking up educationally as well as socially and politically, and will some day have an education adequate to the needs of a people as yet dominantly rural.

In religion India's aspirations are many and complex. Old customs, old habits and sanctions are decaying and many people are frankly perplexed. The orthodox are insisting that salvation can be found only in a return to the Vedas, the old Hindu scriptures. The ancient Dharma is the only safe refuge in such a period of storm and stress. India's intellectuals, however, recognize that such a movement can never be successful. Many such are trying to modernize Hinduism. An increasing number are finding in Jesus the ideal and power for life. The latter attitude is especially evident in the seniors of a Christian college in India who have spent nearly four years within its halls.

"To those people," said Mr. Stoffer, "who are aspiring toward a large life in all fields, the American missionary goes as an ambassador of friendship and helpful coöperation. In the political field he can make no contribution except indirectly, for he is expected to be neutral.

"In all the other fields he comes face to face with tremendous needs and newly aroused aspirations. Patiently yet vigorously the missionary in the villages strives through teaching better methods of agriculture, through the introduction of improved stock, through the teaching of weaving, carpentry, and other practical arts and through education to raise the economic standard of the people. It is largely an attempt to help them to help themselves, for no program of benevolence and paternalism can ever hope to solve India's problems.

"In the educational field Christian missions have had and are having an enormous influence. Gradually, however, government is assuming direct control over this field of activity, especially in elementary education. This movement on the part of government means that future mission policy must aim at quality rather than quantity. But although government is increasing its efforts the need is still so great that missions dare not relax their efforts. Aided education is likewise much less expensive to government, and, in a country like India where funds are decidedly limited, government has welcomed the coöperation of missions. In the Madura Mission 275 elementary schools with more than 15,000 pupils; five boarding schools with about 1200 pupils; training schools for both men and women, in which 70 per cent of all the teachers in the elementary schools have been trained; two large high schools with about 800 students; a trade school, a seminary, a training school for Bible women, and The American College with about 450 students, testify to the strongly educational character of our work.

"In the social field missions have always stood for the removal of untouchability and for ultimate abolition of caste in all its forms. This struggle has not always been easy, but it is gratifying to see the leaders of our Hindu brethren uniting with us in this great cause. The elimination of early marriage, the remarriage of widows and the raising of the status of women generally are other causes espoused by Christian missions and now advocated by many advanced Indian reformers. The fight against insanitation and disease is another aspect of our work which should be mentioned.

"In the field of religion, missions today are facing a new challenge. The old position that all outside the Christian Church are lost must give place to a new attitude. The good in all religions must be recognized, the facts faced, and every man given an opportunity of choosing for himself without any external compulsion that way which satisfies the needs of his own inner life. To be unwilling to do this would be to admit that Christianity would not be able to stand such a test. This very frank and tolerant attitude would clear away many of our present antagonisms and result also in a real strengthening of vital Christian experience in India. The missionary must set forth upon his mission with the spirit of receiving as well as giving: he must be friend rather than dictator; willing to decrease in authority that he may increase in the power of the Spirit. India still needs and will continue to need ambassadors of good will with a friendly, open-minded, magnanimous, and self-sacrificial spirit."

Moving Pictures

On Tuesday afternoon following the first session and again on Tuesday evening preceding the platform service two amateur photographers, Rev. Howard C. Champe of Mexico and Miss Carolyn D. Smiley of the Editorial Department of the Board, presented moving picture films in the chapel. The former took us from Mexico City to Guadalajara and up the West Coast of Mexico, the latter gave different India views taken on her recent trip.

The film showing Angola Jubilee scenes proved too unsatisfactory to use—much to the disappointment of many who came to the meeting with that picture especially in mind.

Tuesday Evening Service

Each evening service was impressive, not the less so because of a crowded auditorium seating 1300 people.

Processional of Missionaries

There is always an emotional uplift when the missionaries, many of them veterans of decades of self-sacrificing service upon the field, take their places on the platform. At Madison the effect was heightened when on Tuesday evening the missionaries marched in together as a processional from the rear of the church to the chancel.

The Service of Commemoration

At the appropriate time the names of those missionaries who had died since the last meeting of the Board were read by Secretary Riggs. Then, while the audience continued standing in reverence, Dr. Lucius H. Thayer, Vice-President of the Board, led in a beautiful expressive prayer of remembrance and consecration.

Sermon by Dr. Leavitt

The American Board sermon was delivered by the Chairman of the Prudential Committee, Ashley Day Leavitt, D.D. of Brookline, Mass. His subject was *The Right to Evangelize Other People* —the "most modern doubt about missions," a very "searching challenge from many church people,' and probably the expression of at least "one rea son for the diminishing support given to mission. ary work." A question that has come to the front largely since the war, and as a result of some of the revelations and realizations of the war period which brought about: a new humility among sincere Christian people as to the success of our Christianizing efforts among our own people; a general sensitiveness as to the pagan elements in our so-called Christian civilization; a divided state in Christendom itself. We are also aware of the fact that too often it has not been solely the simple Christian story which has been carried to other nations. Along with that story have gone not only the ecclesiastical but the political expedients of our so-called Christian civilization.

A Prayer of Commemoration

By LUCIUS H. THAYER, D.D.

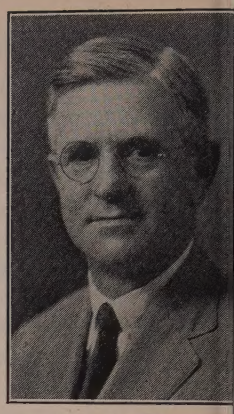
Used at Madison on Tuesday evening, October 21, at the service commemorating those missionaries who have died during the past year.

Almighty and everliving God, before whom stand the spirits of the living and the dead; light of lights; fountain of wisdom and goodness; who livest in all pure and humble and gracious souls, we praise and bless Thy name for these our brothers and our sisters in the high fellowship of missionary service, witnessing a good confession for Thy glory and for the welfare of the world for which Christ died, making far lands and strange cities places of their hearts' desire; as they live devoted and helpful lives in the communion of Christ's spirit and in the strength of His love.

Almighty Father, God not of the dead but of the living, we have joy together before Thee in these Thy servants who have faithfully lived and peacefully died, whose truth and beauty still remain in human lives they helped to fashion, who have left memorials more beautiful than marble, more enduring than brass, as they wrought upon the minds and hearts of men. May we be assured that absent from us they have found a more perfect rest in Thee and the crown of an unfading life, serving Thee still in the wider ways of Thine eternal purpose.

Let Thy blessing of grace, mercy, and peace abide upon the communities they served, establishing upon Thy servants the work of their hands. Reveal the comfort of Thy love to their fellow-workers and to all those awakened into life by their loving service. May their examples and memories stimulate us to a truer and braver life, and seeing that we are compassed about with so great a cloud of witnesses, help us to lay aside every weight, and the sin which doth so easily beset us; and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our Faith. In His name we pray. Amen.

MRS. MCCLURE



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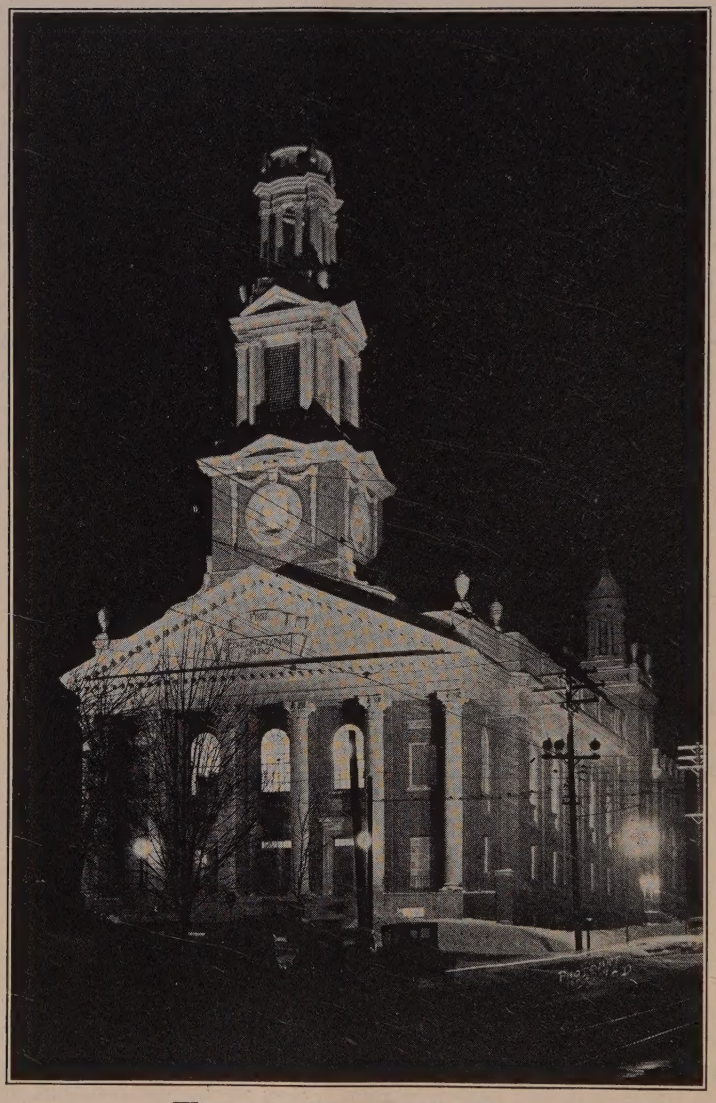
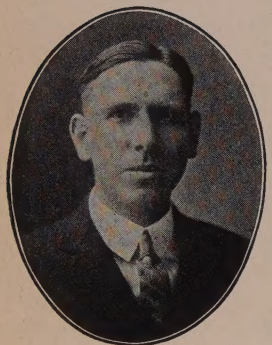
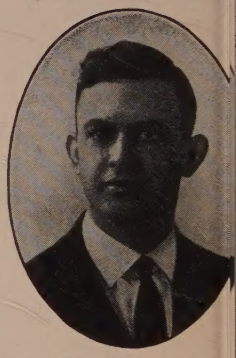


WHERE THE MEETING WAS HELD

First Congregational Church, Madison, Wisconsin.



MR. WOODWARD



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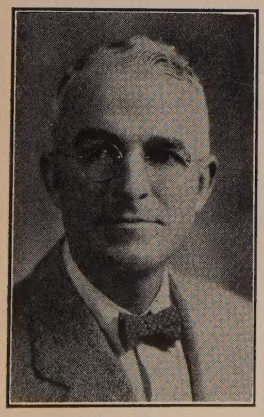


MR. HALL

MISS FENENGA

So far so good. Humility and sensitiveness at all of these points can perform nothing but a work of grace in all our lives. It may be only natural that such humility has gone so far with many well-meaning people that it seems to them a presumption for us to carry any Christian truth to the people of non-Christian lands. It is an argument and it is very searching and challenging.

Thankful for Criticisms

It is true that the people in the lands where most of our missionary work has been done have begun to look at us more and more critically. It is true that they are beginning to speak to us with greater candor. We cannot help being thankful that this is so. These keen shafts of criticism have deflated much of our pride in western spirit and accomplishment which has been nothing but an embarrassment to the real work of world Christian service.

Once we have eliminated the idea of one group of people or one section of the world having had superior advantages, trying to teach another group of backward people, we have cut the ground out from under a great deal of the imputation of presumption in our aggressive Christian work. Once admitting that there are pagan areas, very dark ones, too, in our own national life as well as in the life of all peoples, and that what we want is to bring to bear upon our common problems the united Christian mind of our world, we have eliminated the chief causes for sensitiveness as to the part we play.

We say in effect to people of enlightened minds everywhere: we are all in the same boat; we all face the same practical dangers; in our separate groups we have not succeeded in establishing a Christian order; we need to combine our faith and wisdom for the next great epoch in making the life of the world Christian.

We Welcome the Challenge

As a matter of fact the challenge does not present any real issue that can disturb a vital Christianity. Wherever there has been a vital Christian experience there has always been the impulse to extend it or to share it and there never has been any concern about the question of the right to do so.

This is an important point to get. **When any person or group of persons are held up by a concern over the right to carry Christianity abroad it is clear that they have gotten far, far away from the consciousness of any real religion in themselves.** The only hope for them will be to drop their debate and to seek to recover the sort of religious experience from which has sprung the evangelizing impulse.

The evangelizing impulse in religion does not wait upon any conviction that it is fair and right and courteous to do what it instinctively wants to do. If you have vital Christianity, you have that impulse. It is its own justification. It cannot be resisted. It will not be denied. It expresses itself in the words of Peter, "We ought to obey God rather than men." It may seem presumptuous. It always has. It may arouse opposition. It always has. It may irritate people with a second-hand idea of religion. It always has. But it proceeds about its task of reaching other lives in obedience to a very humble and yet an imperial command from within itself.

The Missionary Impulse Is Inherent in Christianity

Let this become clear to us. It is of utmost importance. The missionary impulse is not concerning us now because it was discovered by thoughtful persons as a reasonable corollary to great Christian experience. It has concerned the Church through the centuries and it concerns us now because it constantly appears as an irrepressible impulse born out of vital Christian experience.

If it were conceivable that the delegates present at this great meeting of the American Board should decide that we have no right to evangelize other peoples, that would not settle the question. It would not stop the business. The proclamation of such a decision would not free us from this troublesome question. The impulse is inherent in Christianity.

What we have to face, what we are happy to face, is the fact that human lives which have been found in a real way by the spirit of Christ, by the same token feel under the strongest of compulsions to carry the news to other people.

Let Us Recapture the Primary Goal

There is a primary goal in Christianity and there are secondary goals. When the Church becomes large, when time lengthens between any generation and pioneer days in the faith, then secondary goals multiply and become tremendously absorbing. And in their way they are important, that is, locally: the organizing and regulating of churches, the holding of services, the devising of forms and programs, the setting up of Boards, the instituting of conferences. It is undoubtedly true that the primary goal of religion cannot be successfully kept before the people without a great amount of activity along the lines of these secondary aims.

When we can recapture the primary goal of our Christian faith it will solve all such problems as are being raised in this hour. In connection with it there will be bound to come an adequate impulse, loyalty, and generosity. These will make it possible

to do a creditable piece of work in carrying what is vital to people all over the world.

As for us who debate, the question comes down to this, Is Christianity a good thing? Do we know it to be the supreme good in life? Are we conscious of benefits that have come to us? Are they such as to give us definite joy as we live our lives in the new light or in the terms of a new courage? The **matter of our eagerness to share the thing with somebody else is just the matter of how good it seems to us.** If we are not sure that it has been very good in our own lives we shall certainly have a long debate about telling anybody else about the thing.

The closer we come to what is essential in the mission of Jesus, **the more we can recover in our own experience His primary passion, the more we shall find the riddle solved** and we ourselves shall be caught up in a movement which may do this supreme thing for us: carry us along in the pathway of the most glorious enthusiasm, forgetful of self, delivered from petty considerations, conscious of a certain greatness in living, derived from the very cause to which we give ourselves.

Wednesday Morning

Hundreds were present at each of the morning and afternoon sessions of this memorable Annual Meeting. This was largely due to the coöperative efforts of Superintendent Faville and his associates who brought together at Madison at this time the ministers and delegates of the Wisconsin State Conference.

The Communion Service

On Wednesday morning the plan of having the observance of the Lord's Supper in the chapel, which seats 250, was wisely changed to one that made use of the large auditorium with its better facilities. At nine o'clock the President of the Board, Dr. Potter, led us in a deeply searching and helpful service of remembrance, confession, and consecration.

Mr. Ballou

Mr. Miller

Forum on Motive and Message

At 9:30 Professor John Clark Archer of Yale opened the first forum of the conference. As our forums will be dwelt upon in a separate section we will hasten on with the rest of the program for the day. Suffice it to say, this first forum and all subsequent ones were so well attended that the original plan to use the chapel was quickly dubbed impracticable.

Service of Intercession

Following the Wednesday morning forum the conference entered upon a half-hour period of worship led by Secretary Alden H. Clark, using a ritual especially prepared by Dr. Clark and ending with a "Covenant of Consecration" in which all seemed to join with deepened emotion and stiffened backbone because of the forum just preceding.

Wednesday Afternoon

After a fifty-cent luncheon supplied by the ladies in the Social Hall of the First Church the conference took up the general subject of Church Union.

Church Union in Japan, China, and India

The recent uniting of the Congregational (Kumiai) and Christian bodies in Japan was reported by Rev. Clark P. Garman, one of the Christian missionaries who now have become members of the American Board family. Rev. Robert W. McClure of Foochow spoke hopefully of the new United Church of China, while Rev. Earle H. Ballou of Tientsin gave reasons why the churches in his part of China have not yet joined that body.

Perhaps most attention was given to the Church Union project in South India. This was natural because of the publicity it has been getting of late. Rev. Charles W. Miller of the Madura Mission explained the new plan of union involving the present South India United Church, the Wesleyans and Anglican Church and gave it as his opinion that on the whole the proposals "provide for a large amount of variety and of possibilities for future development on Indian lines, thus making for a Christian Church of South India which will truly be the spiritual expression of the Christians of the East, and not especially of the West." Moreover, the union of all the churches of South India would bring about a practical solution of social and humanitarian problems that seem to defy divided Christian forces—such as village poverty, insanitation, degradation of women, universal neglect of education, child labor, wage and industrial exploitation, graft, the iniquitous excise system, gambling, and prostitution. Against all such enemies of

man the churches must unite in work as well as worship.

Seeing Madison

Between 4:30 and 5:30 Wednesday afternoon the conference took a much needed and greatly welcomed recess. As guests of the church people of the city they were driven over most attractive roads, along the famous lakes of the city, and by the spots of greatest historic and civic interest to the proud inhabitants of a truly beautiful section of America. And by the way, if any traveler has ever beheld a more beautiful capitol in America—or anywhere else in the world—than that of Wisconsin, we have yet to hear of him or to see a picture of his choice.

The Banquets

Between 5:30 and 7:30 three "suppers" were held: the Convention Banquet with World Travelers at the Memorial Union of the University, the Students' Supper in the Wisconsin Union Building, and the Young People's Supper in the Luther Memorial Church.

About 500 attended the Convention Banquet, including a surprising number of those who had visited at some time or other some station of the American Board in foreign lands. Dr. Palmer of the Chicago Theological Seminary presided. The speakers were Mrs. Arthur Holt of Chicago, Rev. S. G. Ruegg of Madison, and Dr. George L. Richards of Fall River, Mass.

At the Young People's Supper about 200 were present from nineteen towns and cities within a radius of 100 miles. The presiding officer was President Janaky of the local Young People's organization. Miss Seabury served as toastmistress. Dr. Gammon, Dr. Murphy, and Mr. Royal Montgomery of the Congregational Educational Society were introduced. The speakers on an "All India" program were M. V. Samuel, Mrs. James Hess, Richard Keithahn, Dr. Edward Wilder and Bryan Stoffer. A large number attended the mass meeting at the church.

The Students' Supper was not so large as expected owing to an accident to one of the buses conveying the entire student body of Chicago Seminary to the meeting. It had its peculiar atmosphere of fellowship, however. Dr. Alden H. Clark of the Board presided, and V. M. Samuel and Richard Keithahn of India, Roderick Scott, Jean Curran and "Betty" Cushman of China, spoke. The students were then urged to attend the big evening meeting at the church and many did.

Wednesday Evening Mass Meeting

Inspirationally, Wednesday evening marked for most the high tide of the Madison meeting. With that fine new auditorium full to overflowing, with a large student choir to supply soul-stirring music, with an impressive service in commemoration of those who had laid down their lives during the year, with a rare Negro missionary speaker at his best and a noted university preacher under the spell of the Spirit of God, and then, to crown it all, a moving commissioning service—was it any wonder that the audience felt it had been lifted to a high plane of thought and purpose, and into a real fellowship with the great Commissioner Himself?

Mr. McDowell's Address

The first of the two messages of the evening was given by Rev. Henry C. McDowell of West Africa, a child of the A.M.A., the representative of the American Negro churches, and the founder and senior member of the new station of the Board's at Galangue. *A Comprehensive Task at Galangue* was his theme. Here are some quotations worth remembering:

"For fifty years your representatives have been ministering to the whole life of the people, and with wonderful results. Secretary George White of the A.M.A., one of the visitors to our recent jubilee celebration, asked 'what is done to change their very faces?' And after a few days, on entering a village or meeting a group of people along the road, he could instantly pick out the Christians. Actual changes are being made that are evident in the personal life, home life, village life, and even personal appearance and facial expression.

"Our particular station, Galangue, is the youngest of the group. We entered this region just as the Portuguese occupation was being fully recognized. We have been able to grow up with the country, so far as outside influences are concerned.

"Today, after eight years of development, that region has a mission station with shops, farms, day

schools, day nursery, boarding schools, dispensary, missionary residences, African staff residences . . . in all thirty buildings of permanent construction. Other missionary residences and an adequate hospital are under construction or soon will be. The mission station, however, is merely a means to an end. The training received through the various activities prepare young men and women for a happier and fuller life in the villages, which is our ultimate aim. **Every department of the work, agricultural, industrial, medical, and evangelistic must project itself, actually reproduce itself,** in the actual life of the surrounding country.

"Often during our village workers' conferences, after picturing a transformed community as our real aim, the men have been awed by the hugeness of the task; and for their inspiration and mine I have often repeated, 'Fear not, little flock, for it is your Father's pleasure to give you the kingdom.'

"How is it being done? In April of this year when Galangue Station was consecrating and sending forth new village workers, young men and their wives destined to serve as farm demonstrators, better home promoters, dispensers of medicines, teachers, and preachers, knelt together before the altar and received their charges, as being co-workers in a common task. The farm demonstrator becomes the adviser and inspirer of the community in all things agricultural. He carries a supply of shovels to be loaned to the people for irrigation and drainage projects. He has the use of a transit and level to lay off irrigation ditches. He carries a plow to use in his own gardens and for demonstration purposes. He carries a supply of selected seeds, some representing an improved grade of grains and beans (things that they are accustomed to cultivate), and also other seeds that will help the native diet, provide a profitable market crop, or be valuable for live stock. He carries a better breed of pigs, and we hope that in the near future he will carry a better breed of cattle. He is trained to inoculate live stock against the prevalent diseases. At stated times he brings the village herd to the dipping vat at the mission station for a thorough disinfecting. In time we shall have these tanks at strategic centers throughout the region. He instructs the people in better farming methods and ways to combat the innumerable pests. He coöperates with the other workers in promoting the Farmers' Conferences which are held at the mission station at stated intervals. He promotes the Boys' Corn and Pig Clubs, and all other activities for the betterment of the village life. One young man, after going to his post of duty, specialized in the culture of tomatoes, carrots, and lettuce. Soon all the white settlers in a radius of fifteen miles were his customers, and the garden served for demonstration purposes.

"The better-home promoters also go forth. They are carpenters and masons. They carry hammers, chisels, trowels, squares, plumb bobs, planes, and adzes, made in our own shops.

"These men encourage the building of better homes, better home equipment, better schools and churches. Any person in the village desiring help in the making of a piece of furniture, or in the building or remodeling of a house has a better-home promoter at his disposal. A village carpenter shop is operated in connection with his work and a group of boys trained on the apprentice system.

"This year three young women have been sent forth as mothercraft demonstrators. The day nursery must also project itself into village life.

"The work of the dispensers is not fully organized. Our physician will reach Galangue shortly and will devote himself to the development of this department. Mr. Coles, however, carries on marvelously. One is surprised at the amount of good that a young man with a few bottles of castor oil, quinine, carbon tetrachloride for worms, and medicine for sores, can do in a far-away village. A few days ago a physician told me he was glad that there was one thing that he would not have to answer for in the Great Judgment . . . 'he had never given anybody castor oil.' Mr. Coles grows the beans by the bushel and makes the oil by the barrel, and if

Mr. Wilson

Mr. McDowell

he must give an account of himself in the Judgment on this score, may the Lord help him!

"The duties of the teacher and preacher are well understood. I want, however, to give a few significant facts about the church at Galangue. No particular effort has been made to make it either western in method or orthodox in creed. In watching its development we have seasons of rejoicing and seasons of disappointment. We are convinced, however, that a vital institution is being evolved.

"Every member is consecrated as an evangelist. Only about one-tenth of the income of the church is used for local expenses, the remainder being used

in home missionary work, and this year four couples were sent to a neighboring tribe—their foreign missions project.

"Thus, all departments coöperate in an effort to recreate men and women, actually build folks, with more and better food, better homes, better babies, better live stock, better farms, higher standards of morality, a better people from all standpoints.

"The political approach is the most difficult, and yet love will find a way! Early in March we had a week of special meetings leading up to the great service of ordaining our pastor. There was a general check-up of all church members, as well as of those in preparation classes. The entire group was amazed at the number of people from the various Christian communities that were absent at contract labor. Out of about 1300 names more than 200 men, nearly 50 per cent of the able-bodied men in the church, were away.

"There are those who say that we missionaries are less than men to stay on and work under such adverse conditions. The hero worship of missionaries seems to be carried to extremes when it is thought that a couple of dozen of missionaries in a country where they are aliens, and with only a few supposedly juggled dollars at their disposal, will be able to correct adverse conditions over night, that have their roots in international relations, a merciless universal economic system, and a despising of race and color not limited to any one country. When we consider the wealth, learning, influence, and personnel at your disposal right here in your native land, and how perplexing these problems are to you, it does not seem to be on the square to call us useless while we are doing valuable foundation work in the building of a people. And when men like Pastor Chiwale say with all confidence, 'The meek shall inherit the earth,' and exemplify so much of the Christ spirit, I say 'the morning light is breaking.'

"If the snuffing out of my life at this instant would materially help in the solution of Africa's problems, little would it matter to me personally, for **to her I have dedicated my life;** but there is one thing that I desire: if I become a martyr I want to pick my time. I have no sinister purpose, and am under no delusion. My only hope is to prepare the people effectively to coöperate with men everywhere and of all nations in making that great continent a blessing to the entire world, and in doing so may the African himself find an adequate existence in his native land!

"Booker Washington once remarked, 'The Negro came to America in response to a very urgent invitation.' Now we are trying to save African, environment, and all, and we appeal to the conscience of the Christian church.

"I am always interested when perfectly well-intentioned people become quite sentimental about how singularly fitting it is for American Negroes to assume responsibility for the Christianization of Africa. Now, that is really singularly fitting, and fits in just lovely with the scheme of things that separated the Negro from Africa to save his soul, and is really a sort of justification for the past.

"We are anxious to do something worthy of our constituency and commensurate with the hugeness of the task, and the unparalleled opportunity. **We are rebuilding a people. Send us back with a message of hope on our lips.** Instruct us to tell the people that in so far as you are concerned you will not subscribe to a narrow, cheap policy based on the old idea of merely saving the African's soul, but that you will rejoice with them when they rejoice and weep with them when they weep. I am appealing to the conscience of the church and am concerned that you share with others less fortunate! We want to tell the people that if they go the limit in self-development and self-help there are Christians in America who will see that this work so nobly begun will be adequately supported. And the farm demonstrators, the better home promoters, mothercraft demonstrators, dispensers of medicines, leaders of Boys' Corn and Pig Clubs, teachers, and the proclaimers of the good news of abundant life in Christ Jesus, are all working together as a unit for the fullest salvation of the people, until we can confidently sing:

Arise, shine, for thy light is come,
And the glory of the Lord is risen upon thee."

DR. FRANK J. SCRIBNER of Janesville, Wisconsin, put this into his Church News to call attention to the Annual Meeting of the Board at Madison, October 21–23:

"For one hundred and twenty years the American Board meeting has been a classic event in our denomination. It calls out the best eloquence, the best brains, and the most vital personalities that we can muster. More than any other event in the year it throws American Christianity in gear with world-wide events. It gathers statesmanlike workers from every continent. It is a disconcerting place for the man who still thinks Missions in terms of 'converting the heathen,' but a thrilling place for the man with his eyes and mind open."

Dr. Gilkey's Message

We regret that we have no stenographic report of the address by Dean Charles W. Gilkey of the Chicago University Chapel. He spoke for an hour with telling effect on *The Significance of the Missionary Enterprise for the Younger Generation.* The best that we can do is to give a summary, as it were, with a few direct quotations:

"The missionary enterprise has always been a youth movement.

"The reasons for this, of course, go very much deeper than the obvious fact that only youth can successfully learn a new language and go to live in a new land. The idealism, the energy, the adventurousness that the missionary enterprise calls for are the characteristic psychological qualities of youth. If missions loses its appeal to and power over youth, its very tap roots are drying up and dying.

"I was a college junior when in 1902 I went to my first great religious gathering—the Student Volunteer Movement Toronto Convention; went from motives as gregarious and curious as I can now see that so many of us did in those uncritical mass-movement days. And I can still feel the thrill that went through that great company when the cable from our elder mates on the firing line was read: JAPAN LEADING THE ORIENT —BUT WHITHER? It would be hard to get into six words a better summary of the world situation of that period of the Russo-Japanese war; one suspects that Japan would be among the first to rewrite that cable now—she has discovered that even an Oriental nation cannot lead the Orient these days by leading strings; and it is significant that in 1930 it is Russia that is watching for a chance to lead the Orient—whither?

"But things were simpler in 1902—and we were simpler too. The implications of that cable we never stopped to examine; perhaps we couldn't have then, even if we had stopped. Here was a world wanting to be led; and we, idealistic young America, summoned, yes divinely called, to do the leading. We responded by the thousand to the flattering call: and I still think it was somewhat to our credit, as I have been repeatedly told by Orientals who know what Brockman meant to China and Fisher to Japan and Carter to India in those days when history was in the making, that it was immeasurably to the blessing of the new Orient. Leaders were needed—and here were we . . .

"Six years later I was studying missions under one of the wisest missionaries that ever went to Japan. He used to say to us that there were two crises in the history of missions: one, knowing when to go in, and the other, when to get out. We didn't fully understand then: but the missionary experience of the last twenty years has been teaching us fast. Our predecessors met the first crisis magnificently: can we solve the second? It was the older men of my generation who began to apply the principle of *self*-determination to the native church; to understand its desire to stand on its own feet; to turn the hard sharp corner from work *for* to work *with*—realizing how soon they must go it alone . . . And meanwhile, some of us were coming into the same realization at home, as our own children entered the teens . . .

"The missionary enterprise is turning that great corner before our eyes, under our hands, in our hearts. Many Americans don't know it yet: but you have only to visit the native church and the younger missionaries to see how widely they know it. It isn't easy to take second place gracefully: but in China you have to, and in India you'd better learn soon . . . YOU OF THE YOUNGER GENERATION, WHO DON'T WANT TO BE DICTATED TO OR PATRONIZED BY YOUR ELDERS, CAN AND MUST HELP MISSIONS TURN THIS CORNER. For the issue involved is so close to that which puts strains between every older and younger generation that you can contribute more than anybody else to its settlement—BECAUSE YOU UNDERSTAND HOW THE NATIVE CHURCH FEELS. There are plenty of parents who do very well by their children while younger, but completely fail in the teens. You know instinctively what so many of us parents find out only slowly and sorely; that the only solution is understanding, partnership, and the attitude that says from the heart, 'He must increase but I must decrease.' Is not this one great contribution which the rising generation *must* make to missions: some who have the grace to live and work increasingly out of sight, by going 'not to be ministered unto,' as leaders, 'but to minister' as servants; more of you, by making this attitude characteristic . . .

"And meanwhile my generation, at home and abroad, has had to face in its complex experience questions most of us had never glimpsed in 1902—questions pertaining to war, paganism, money, racial pride, institutionalism, motivation.

"Out of these and other questionings **a new missionary enterprise is being born**—just as your generation was born. You can see the process plainly enough on the field: the differences between younger and older missionaries are as great at least as between the generations at home. **You must help your contemporaries bring it to birth:** and in the process you as you grow older in your generation will understand more. This is a task large enough and hard enough for any rising generation. . . .

"Now this emergence of the new missions from the old is as inevitable as the emergence of a new generation from the old—unless indeed the line itself is to perish, and life cease: but it is even more complicated and difficult a process than understanding and partnership between the younger and the older generation; because these share the same race and culture—but in missions these are different. In missions today the older Christian church is trying to understand and help the adolescent native church—across the gulfs of race and culture. No wonder it is so difficult!

"But is the difficulty a reason for abandoning the enterprise? I realize fully that there are those who say so: we ought to give up trying to convert other nations and tend to our own business religiously; just as many Americans say we ought to let the rest of the world alone and mind our own business politically; just as so many folk in our time are for abandoning religion and giving up Christianity because of the difficult intellectual and ethical issues we face in the modern world. MY MAIN POINT TONIGHT IS THAT THIS SHORT AND EASY RUNAWAY SOLUTION IS NO REAL SOLUTION AT ALL; AND THAT TO ANYONE WHO HAS ONCE SEEN LIFE FOR A MOMENT AS JESUS SAW IT STEADILY, IT BECOMES ETHICALLY IMPOSSIBLE —A KIND OF SPIRITUAL COWARDICE.

"It was a member of the younger generation who said that he didn't want his elders to *dictate*—but neither did he want them to *abdicate*. It was a profound insight into the fact that neither dictation nor abdication is a solution for a relationship like marriage or parenthood—which must be or become a partnership. Nor is it a solution for the missionary enterprise at this stage. Laymen and bishops too may want to abdicate now that we can't teach religion in Chinese schools: but that motive would have a hard time in the Parable of the Last Judgment. . . .

"Why must we go forward with missions, and not backward? Your generation must work out its own answer: but I can give you a few hints of mine:

"1. For good or ill, the world has become very small, and points of contact have multiplied fast. These will inevitably become points of serious friction unless they are lubricated by good will and spiritual understanding. A world that has become one and very much bound together economically and politically cannot live behind high walls religiously. It needs the deeper human interests to draw it together; and religion is one of the deepest of these.

"2. The world sorely needs a super-racial and super-national religion: and Christianity has proved itself supremely that at its best. To be sure, we racialize and classify it sadly: but Paul and Schweitzer and, supremely, Jesus have transcended these lines and become universal and human. We shall have enough nationalisms to worry us in future: we must not be entangled in a religion that is racial.

"3. The future of Christianity itself turns on what we do with missions. In a world like ours,

THE CITY OF MADISON

The First Church is just below the lower right-hand corner of the picture.

Christianity will become a complacent and conceited little provincialism unless we fling it like leaven into the life of our troubled time,—like seed into its ploughed-up soil. The only kind of religion that has a chance to survive or deserves to survive is that which has the courage and energy to fling itself into the arenas of modern life as a creative force. And so it will come back to us and to itself in blessing: witness Gandhi, Kagawa—and the contribution of missions toward Christian unity.

"4. As one studies Jesus and catches glimpses of his spirit and attitudes, one grows surer that missions rests not so much upon any single command of his (our literalism has put it there) as upon the contagious example of his whole life in the presence of human need and opportunity. The Good Samaritan stopped not for race or faith . . . the Last Judgment does not reckon statistics of converts.

"REBUILD THE RAILROAD STATION . . . BUT KEEP TRAFFIC MOVING."

Commissioning Service

Such messages could receive their completion only in the dedication of some young life to foreign missionary work. Rev. Edward Genung Nichols was the candidate chosen. He had already seen service in Ceylon—where, by the way, he first met Grace M. Vining who later became his wife. He had been won to permanent work in India by what he had experienced as a "term worker" in Jaffna College and both he and Mrs. Nichols had been appointed and designated to the Madura Mission where the Tamil language is used as in Ceylon. As she had already been "commissioned" (in 1923), he alone received the Commission at Madison, though with both standing together in that impressive service the practical effect produced was that of a young couple offering themselves, their home and their all to a life work for Christ in a foreign land.

President Potter presented the Commission to Mr. Nichols. Rev. Charles W. Miller of the Madura Mission offered the prayer of consecration, Mr. V. M. Samuel, a national and a member of the South India United Church, gave the welcome from the field, and Dr. George W. Hinman brought the greetings of the New York constituency to this promising team.

The service ended with that grand old missionary hymn, sung as it seldom is sung: *Ye Christian Heralds Go Proclaim Salvation,* etc.

The Thursday Sessions

On the last day of the feast the annual business meeting of the Corporation was held, two forums staged (on mission procedure and the Home Base situation), and "The Five Hundred Words" adopted as the message of the meeting to the churches. We print in separate sections the officers elected, including new members of the Prudential Committee from the Christian element in our fellowship, and the new corporate members, also the "message," and as much of the forums as seems necessary.

Intercession

At mid-day the conference laid aside its intellectual pursuits and entered with heart and soul into a period of meditation, consecration, and intercession led by President Irving Maurer of Beloit College.

A Call for Spiritual Pioneers

The closing address of the Meeting was given by our executive Vice-President. "The call comes to each of us to become a spiritual pioneer," said Dr. Goodsell. "Our age is an age of religious perplexity. Don't we hear that call for clear thinking and clear vision which is characteristic of the pioneers in spiritual things? Our churches are suffering from spiritual drought far more than from economic depression. We know that. We accept it. Will there rise up from among us men like Moses, like Jeremiah, spiritual pioneers, to lead us anew to those sources of living water from which, if we drink, there shall flow out of our lives for all an eternal spring?

"Our young people are considering the validity of religious organization, of organized religion. Honestly now, are we helping them? Are we doing the best we can to help them blaze new trails to the city of our God? We have been passing in thought-review here the nations of the world. Is there any nation or any country of which we have heard which is not most wistfully and most eagerly longing and seeking for something far beyond that which they know in the life of the spirit and as a strength for their nation? Seeking for spiritual pioneers! For men and women with a sense of reality, with a sense of direction. For men and women who understand the futility of trusting in themselves and who understand what the wisdom and purpose of God may be in human life.

"Let me remind you in these moments of the personality of our Lord and Master—the *greatest* spiritual pioneer of whom we know. Consider Jesus Christ. *No* hardship could discourage Him; *no* calamity could overwhelm Him; no tradition could enslave Him; no institution could imprison His spirit; no strategy could deflect it; no enemy could defeat it. It is this Master, it is this Lord who says to us, 'As Thou didst send me into the world, so have I sent them into the world.' Could we have any greater commission? Could there

enter into our imagination or into our souls a more thrilling spirit than the spirit of our victorious Master who pioneered in His day in Judea and who is pioneering today in China and in India, in Turkey and throughout the world? Yes, here in America.

"When will the Gandhis and the Kagawas of our American life rise to call us back to those deeper sources of spiritual life for ourselves and for our people? Such will sit at the feet of Your Master, they will have His spirit, they will feel that they are sent as He was sent into this world.

"I am not going to take the time to summarize or review the major accents that have come through the sessions of this meeting. There are things which are ringing in your ears and stirring your hearts. **This 121st annual meeting of the American Board would fail if we, as spiritual pioneers, did not go forth with a burning conviction that the Lord we serve is to be known and trusted and obeyed in our land and throughout the lands of the earth.** But I want to say just this one thing, which has come to me as perhaps an outstanding note in all these sessions. We get confused with details so often. We busy ourselves with things of secondary importance. Dr. Leavitt called us to be missionaries of the primary goal. I see the need in the Congregational Christian Churches of America of a new spirit in this day, facing frankly and without hesitation facts which were revealed in our forums today and yesterday.

"Can we not be missionaries of the primary goal and strike out, with the strength of the Lord in our hearts, new ways to the city of our God? God bring us in humility and with a passion that shall link our hearts to the conviction that we are called, that we are called by our Master, to a service which we may find ourselves far more prepared to render than we have imagined. May God bring to us that spirit of His which was so evident in the life teachings and personality of our Lord so that we shall go forth from this meeting to be the inspiration that we may be if we are missionaries of the primary goal."

The benediction was offered by President George E. White of Anatolia College at Salonica.

THE FIVE HUNDRED WORDS

*Message of the Madison Meeting**

THESE five hundred words seek to gather up the sense of the 121st Annual Meeting of the American Board, and convey to the Congregational Christian churches of America the dominant note in the deliberations of their representatives at Madison.

First of all, we live in the day of *a new motive* for world Christianity. The war, world-wide unemployment, and other tragic revelations of social failure, have brought home to our generation the humbling and sobering fact that no civilization yet attained is dominantly or truly Christian in all phases of its life. And at the same moment science, through its miracles of communication and transportation, has brought the world to an inescapable closeness of contact and relationship.

Out of this sense of the unity of the world and the inadequately Christian character of human institutions, comes to our day a new and vivid realization that the struggle for ideals of human brotherhood and spiritual beauty must go on everywhere. As one just returned from Asia has said: "The same tides rise and fall over there as here." Ultimately, then, it must be a world of justice, love, good will, and spiritual nobility everywhere or nowhere.

Our motive, therefore, becomes "the permeation of the world by the spirit of Christ" beginning at home, wherever home may be, but inevitably going out even as go the radio and airplane to the uttermost parts of the earth.

*Prepared by a committee consisting of President Palmer of the Chicago Theological Seminary, Superintendent Burger of Missouri, and Secretary Mary Preston of the Commission on Missions, New York. Adopted unanimously in the closing session of the annual meeting of the American Board, at Madison, Wisconsin, October 23, 1930.

Along with this new motive goes *a new approach* to other peoples; this is best described by the word "sharing." Our attitude toward other civilizations is not one of assumed superiority, but of sharing and coöperation—an open-minded and hearty appreciation of them and an eager welcoming of all the riches of truth and beauty they may bring to our total human heritage. At the same time, and by the same token, we feel that we have in our experience with Christ and his teachings something which, when our ancestors were remote barbarians, an older civilization sent to us to our blessing and which we, in turn, are under manifest obligation to share with all the world.

This new approach leads to *a new method.* This is, in part, the exaltation of local and national leadership within each country, the expectation that the religion of Jesus will, of course, incarnate itself in personalities and in the intellectual and institutional forms congenial to each people to whom it comes. And this means, further, that in many cases we must, in the future, transfer the emphasis from the building up of large and elaborate institutions, often too complicated and expensive for local management, to the less formal channels of influence, and the deeper permeation of individual lives by the Christlike spirit. The needs, conditions, and genius of each country must determine the methods to be used.

Finally, we believe that these new attitudes are essentially creative, and forward-looking and that, in proportion as they come to be generally known and accepted, they will inevitably awaken *a new glow of spiritual devotion* in all our churches. We are by no means "defeatists" with regard to world-wide Christianity, but are confident that, through this newer spirit and method of approach, now so hopefully emerging, our churches will go forward to serve the world with clearer vision, deeper consecration, and increased power.

BUDGET STATEMENT

By HAROLD B. BELCHER

THE budget just adopted for the year 1930-31 totals $1,814,095.71, which is $16,738.90 less than the total of last year. If we eliminate the appropriations for work formerly under the Christian Board the total is $37,738.90 less than the budget of last year. The Appropriation Committee studied the various items in the budget and made reductions wherever it seemed feasible. A large share had to come in the appropriations for work on the field (the General Work and Union Enterprise Schedules). The appropriations for the calendar year 1931 for these budget divisions are less by $26,890.32 than those for 1930. The amounts cut from the general work appropriation of the different missions varies, and except in the case of four smaller missions is in addition to the cuts made last year.

The income from churches and individuals was estimated at the same amount as was received during the last fiscal year. While the income of the last fiscal year included some gifts under the Plan of Advance, it is expected that a larger amount from this source will come at the end of this apportionment year. It will be needed to offset certain large individual gifts that cannot be expected again this year.

The amount in the budget for work formerly under the Foreign Mission Board of the Christian Church is balanced by estimating income from the Christian Churches after January 1, 1931, the date of the merger, at an equivalent amount, i.e., $21,000. This amount has been set by Secretary W. P. Minton of the Christian Board as a conservative estimate.

No provision is made in the budget for the liquidation of the accumulated deficit of $79,607.18. It was felt that in view of the present financial conditions and the efforts to put the budget of the Board on the basis of our present decreased income, it would be wise to carry the deficit until conditions should be more favorable for its liquidation either through budget appropriations or by a special effort.

THE THREE FORUMS

By THE EDITOR

A MINISTER was overheard at Madison thanking "the good Lord" that the old Board had "finally decided to modernize itself." Possibly he was referring to the adoption of the forum method and all that it involved. Certainly no one could do otherwise at Madison than note the readiness on the part of foreign missionary workers to face any real problem in message, motivation and method, to give it honest consideration and to suggest a solution in new terminology. The forum method undoubtedly cleared the air so far as concerned the American Board's attitude toward present-day criticism, and perhaps paved the way for similar discussions with Board officials and missionaries throughout the country.

Whether or not as "forums" the sessions in question were successful is not clear. Perhaps it would be wiser to call them *for-ems;* for with one or two notable exceptions the speakers were advocates, not critics, of missions. They were *for,* not against the modern missionary. This necessarily was so because in a meeting of this nature the real critic is conspicuous by his absence—or if he is there he feels reluctant for some reason to stand up and say so. The negative was not vigorously taken from the floor, and the one speaker chosen to lead the attack on mission procedure was really at heart a missionary himself, no matter how much he seemed to be otherwise.

Howbeit, we all had a good time, and many a man got his heart warmed and his backbone stiffened in the process. It is quite likely, too, that not a few had their doubts removed by the things that were said. The issues were clarified for them, at any rate.

Educationally, these discussions paid for themselves many times over. Administratively, too, they will serve a constructive purpose. It is safe to assume that the forum method will be studied and perfected by our program-makers so long as this present period of doubt, depression and readjustment lasts. As Dr. Merrill of the Commission on Missions said Thursday afternoon, "We invite from our constituency an analysis of what we are trying to do. Criticism, if you please; the frank telling us where we are wrong and the frank helping us to do better." So with the Board, if wrong, it must be set right; and if right, it must be more powerfully used.

FORUM ON MESSAGE AND MOTIVE

The first forum came Wednesday morning, the 22nd. Professor John Clark Archer of Yale was the leader. A set of nine questions bearing upon the religious and missionary situation facing us today, the place and message of Christianity among the non-Christian peoples, and the relation of our own religious experience to that of non-Christians, was spread upon the program, and for the most part ignored. To Dr. Archer they were "merely the attempt of one man to analyze the forum issues, background material only, suggesting phases which anyone might attend to in the meeting." The speakers selected what interested them—or wandered away altogether.

The card method was used in this as in the other two forums, each one desiring to speak sending in his name and subject. Often a question only was sent to the desk. No one was supposed to speak over three minutes, and the buzzer was in good working order.

Practically all the speakers were missionaries or Board secretaries, though two pastors, a layman, a lay-woman and a seminary president relieved the situation considerably.

Professor Archer opened with a note of optimism when he proved from the old *Panoplist* that in substance the same old criticisms were in vogue over a century ago, the same old questionings. The churches were dead or nearly so, "Christians" were anything but, the clergy were lacking in earnestness and preaching only a partial gospel, and as for missions: don't bother the heathen; each religion is good and best for its own people; the heathen are by no means without admirable qualities, and have received revelation as well as we; besides, we have heathen right here at home, etc.

The objections that we hear today give us nothing new, the leader pointed out. It is the same old stuff. There's no new slant on the situation, unless it be a philosophic one. "Yet think of what happened after those words were penned!" he remarked. "Your very presence here is part of what happened at a time when religion was low and religious leadership apparently defunct!"

Sharing

As we read over some stenographic notes on that forum on motivation, the idea of *mutual sharing* seems to have been uppermost in the minds of the missionaries. We go out to share and the peoples there share with us their best, to the general uplift of human civilization. Stephen C. Peabody, who returned recently from China, struck the keynote at the outset when he said that he had found from experience that he had "an irrepressible desire to share the best he had, to be used with the best the Chinese had, to bring about together with the Chinese something more beautiful, bigger, bet-

Mr. Lyman

Mr. Childs

ter, than either of us have yet had." It is this "creative urge" that gives a "kick" to the life of a modern missionary. For example, take ancestor-worship; there are elements in this that we can build on, just as the Christian religion was built on the old truths of the Jewish race. "In some such way," said Mr. Peabody, "you give your best for the best that is the other man's, and put them together for the enrichment of the world."

Gladwyn Childs of West Africa, Roderick Scott of Foochow, Horatio B. Newell of Japan emphasized this idea, each in his own peculiar way.

When, however, the question was raised as to whether this "modern motive of missions," that of mutually *sharing* the best in all religions, provides as effective and urgent an incentive to missionary effort as the older motive of rescuing lost souls did, Dr. Alden Clark, our candidate and foreign secretary, said that he would not so define the modern motive. He believes in the sharing process, to be sure, but he believes in the mercy of Jesus Christ and that Christ has something that will crown every society. To him sharing is but a part of a larger, more glorious conception of the Kingdom of God. The old motive would hardly get one missionary today from the schools. Dr. Clark was sure it would not for our Board. The newer conception, with its idea of a higher ideal of life and of the Kingdom than we yet have, the bringing together of the contributions of all races—such a conception has a powerful "kick" to it, an inspiration that ought to call out the best in our educated young men. "The thing that grips is this great conception of a coming Kingdom, in which there shall be internationalism, a mutual sharing, with Christ supreme bringing to each civilization the highest culture."

A Mrs. Flugum, if we got the name correctly, spoke of sharing the values of English with Buddhists and other Japanese in Hawaii, and brought out especially the international power of the love of Christ that overflows the heart of the Christian in a foreign land.

Salvation

The word "salvaton" came in once or twice. It appeared in Professor Archer's printed questions, and it came up in this question from the floor: "Since the terms 'heathen' and 'salvation' have lost caste, what are the newer terms that express the thought of the day?" Dr. Archer had to say that he did not realize that "salvation" had lost caste, that so far as he was concerned, however, he would put a new content into any word in use in our time.

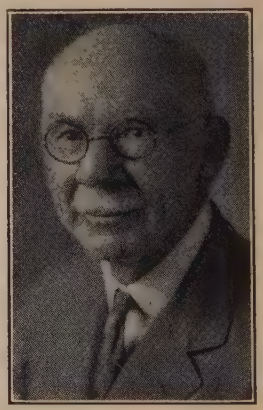
Dr. Nute of Turkey did not hesitate to use the term in connection with the Mohammedan. To him Christians need to be saved and they need to be saved from themselves. Moslems, men who have submitted themselves to God, need to be saved from themselves, and that means they need a Savior. It isn't "what must we do to be saved"; it is "what must we have." And when we have it, the doing will take care of itself. We have found we need a Savior. Our Moslem friends have found that they need a Savior too—and that they cannot find their Savior in their own faith. They have found that they can find their Savior only in Jesus Christ. "Do non-Christians need to be saved? No more than you and I."

Dr. Newell of Japan, who is retiring from active service after forty-three years among that people, struck this same evangelistic note time and time again and in a refreshing manner. After all, most of us get our "kick" when we hear of fellowmen in other lands coming into such a personal conscious touch with the Savior of men as to be transformed in spirit and life. There's an inspiration all its own in such a story of salvation. There are plenty of us common people left in the churches to make this method of motivation well worth utilizing.

And perhaps this is as good a place as any to bring in what Mr. V. M. Samuel, a national of India (now studying in Chicago Seminary), said:

"I was one day in Kannivaid when a man named Elwood who was a representative of the American

Dr. Nute



Mr. Newell

Board, visited it. It is an insignificant village. Mr. Elwood came there and pressing me to his breast said, 'Samuel, won't you accept Jesus Christ?' And I did, and from that day I said good-by to all my gods and said there must be something unique in this man who loves thousands and millions of my own countrymen, and I am not ashamed to call myself a follower of Jesus Christ, for I do not know of anyone who has a knowledge of God as Jesus Christ has.

"The other day I wanted a cupful of water and there was a missionary standing by me and he said, 'Samuel, won't you drink it?' And I said, 'You first.' Then he drank it and cleaned the tumbler and gave it to me and there is something that I can't explain, something that goes through and through a person, that a white man should first clean the cup before he gives it to me. There's a difference between people who come to India for commercial purposes and those who have come for disinterested work only."

Dr. Palmer

But to get back to the "heathen." Dr. Palmer made a distinct contribution when he pointed out that "paganism," instead of being a geographical term, has become one which cuts across all countries, all societies, all sorts of races and religions, and that thus we have a sense of a common task and problem. "Paganism" means no more the setting off of the heathen beyond the sea but the recognition that there are certain evils which must be fought in all countries. So we link hands with everyone, everywhere, who are in the struggle. Our movement then is in a sense a world fellowship struggling against world evils.

And while Dr. Palmer was on his feet he was asked to define the term "mission" and to tell why there is such a lack of interest on the part of so many church members. He did not need to dwell long on the first question but spoke at length on the second: First of all, the lack of interest is largely due to a mistaken idea that missions imply a sense of superiority and a corresponding condescension towards other people. In the second place, it is due to a lack of knowledge of other countries and of missionary work. Many people have not gotten over the idea which pervades the thought of the cartoonist, that a missionary is a man in baggy trousers, preaching to naked savages while somebody gets up the steam in a large pot in the background. Yet people who are prejudiced against missions have at the same time a very great approval of and leaning toward the social settlement. If they actually visited mission stations they would find such doing the same sort of thing that their favorite social settlement is doing in America.

The Bread-line Motive

This suggests the remark of Dr. James W. F. Davies of Winnetka who told of the way his laymen rose to the challenge of their missionary in India face to face with the urgent need of solving the bread-line problem in his field by the establishment of a farm demonstration center. These men—samples of the kind met in every suburban church—could be touched by this approach when anything that smattered of church extension would have left them cold. Ten thousand dollars—what was that when a constructive plan of helping another people out of poverty demanded it! They raised twenty thousand.

Dr. George L. Richards of Fall River, a layman who has traveled considerably among the stations of the Board, seemed to agree with the laymen of Winnetka when, walking up the aisle, he asserted that you cannot put the religion of Jesus or anybody else into the man who is hungry. "The thing we want to find out with all this thinking," he went on to say, "is to find a way to feed them. We want to carry to India something for the material body. They do not take hold of anything until they have got something in their stomachs. Let us go out with the spirit of Christ, and at the same time raise more rice, better wheat and eggs. Put the two together and then we'll get a civilization and a life that will coördinate the whole."

To this a minister replied that he was in sympathy with raising better corn and wheat in the Far East, wiping the flies out of babies' eyes and noses in India, "and all those things," but if the motive were purely such a motive as economists have in view then it was time to do some thinking. "Am I going," he queried, "to ask my people to support missions simply from the motive of raising better wheat to get better living, or am I going to ask to have these fellow beings brought into reconciliation with God—a personal God, too, not the sum total of the elements? If I can't have such a motive, I can see no reason why the Standard Oil Company or the International Harvester Company could not just as well be engaged to raise the standards of those lands so as to sell their products."

Are We Wanted?

The question, "Are missionaries wanted?" was introduced in this fashion: "We are told that the non-Christian peoples do not want our western Christian institutions. If that is true, cannot we be criticized for continuing to establish and support institutional Christianity?"

Because this question brought up the matter of institutions it belonged to the forum on mission procedure, but as it in part belonged here Profes-

sor Archer asked Rev. James Lyman of Marash, Turkey, to answer it. Mr. Lyman said that there was a need for the kind of Christian institution which we have in Turkey today, that the majority of the people, and especially the leaders, were anxious to send their children to such a school because of the standard of discipline, teaching and character that marks Christian institutions. Yet on the other hand, there are not a few missionaries in Turkey today that are working in connection with no institution whatsoever, and, like a great many missionaries not only in Turkey but throughout the world today, they are not very much concerned about institutionalizing people.

"The institution is only a means for helping them, and if it is shot through with the Christian spirit, we should not be criticized for the institution that is actually meeting their needs.

"The people are awakening to the fact that they have a great spiritual need. This is one of the outstanding things in Turkey today. How we are going to meet it, how they are going to meet it, they do not know; but we are gradually meeting it, or attempting to."

Propagating Church Systems

This produced some questions relative to the wisdom of creating organized churches in non-Christian lands. It was really outside the province of this forum, as Professor Archer hinted, but it was not to be denied. Mr. Lyman said he thought we should limit ourselves in the attempt to formulate Christian churches in a land like Turkey. Dr. Alden Clark added that we should look for the spread of the spirit of Christ within and without the organized church. The church is there. If people ask about baptism, the missionary certainly will tell them the rich meaning that there is in baptism and in the consecration that is associated with that rite. But at the same time, faced with people who regard the church as they sometimes do, as a western institution and western in all its forms and expressions, and yet who are deep in the allegiance to Jesus Christ, why, we should work for them also. The missionaries are working and should work for the church visible but also for the church invisible.

Our Message Is Christ

Then back we came to an emphasis upon a message to deliver as a sure basis for Christian missions. Mr. Papazian voiced this when he said: "Christian missions have no proper basis unless we have a message to deliver. The message must be distinctly Christian. If we are to apologize for the word 'Christian' I am not sure that we have a message. . . . If Paul had not given us a distinctive message, the Christian religion would not have come to us today. We would not have a Christian Bible today."

President George E. White of the American College at Salonica, Greece, gave it as his conviction that American Christian support of foreign missions had fallen off at least partly because we Christians at home were doubting whether the religion we have is worth sending to anybody else. To him it seemed as though in this period of transition we have lost grip of the old without gripping the new. Let's have our "kick" if we will, while at the same time holding to the supreme view of the supreme worth and the supreme saving power of the Lord Jesus Christ as a saving person.

Perhaps this emphasis upon Jesus Christ personally known and personally followed was the unifying force in this forum on message and motivation. Personal religious experience could provide the springs of action as nothing else could. Professor Archer's "summary" with this thought in mind is worthy of a careful reading. We print it on another page.

FORUM ON MISSION PROCEDURE

On Thursday morning, the 23rd, at 9:30, Professor Arthur E. Holt of Chicago Theological Seminary opened what was the most lively of the three forums. A real and well-known critic of mission method (philosophy too) was present and willing to speak. The subject, too, was one that lent itself more readily to discussion than that of the day before. All might agree on the sole source of missionary motive; many would differ vigorously on the best ways and means of doing the job.

Mr. Paul Hutchinson and His Paper

The Managing Editor of *The Christian Century* was the man chosen to call the fire, and without question he did it. His criticisms and suggestions were not new to the readers of his widely read, provocative weekly, but marshaled as they were with Mr. Hutchinson's pungency and power they stirred people to the depths. Some missionary zealots that were there haven't calmed down yet, and will continue to wonder how anyone named Paul could have said such things.

Mr. Hutchinson started out with reminding us of the difficulties faced by foreign mission boards today, such as mounting criticism, decreasing income and lessening influence overseas. The foreign missionary enterprise as we have known it can't very well survive. We must go to the very bottom of things and make radical changes. Minor readjustments won't do. Fundamental changes are called for.

Much of this is due to the facts: (1) that we have changed in our theological and religious positions,

believing no longer in Hell, no longer in a magic way to future bliss, more insistent upon scientific spirit and goal, not sure of our interpretation of the terms "God" and "Christ," questioning if an exclusive and complete revelation of the divine will has been given to us as Christians, believing no longer that we possess all truth; (2) that our political thinking has changed so that no longer do we quote *The White Man's Burden,* no longer hold to the idea of imperialism as the all conquering "manifest destiny" of Anglo-Saxon civilization, and that instead we spurn as outworn and un-Christian anything that smacks of an ecclesiastical colonial policy; (3) that nationalism, revolution, and a great cultural awakening in the great non-Christian lands are determinative factors in the new attitudes assumed at the Home Base; and that here the belief is rampant that until we make America Christian we'll have no firm basis for offering our religion to others.

Mr. Hutchinson then went on to suggest things to be done:

1. Determine the gospel we are to preach, and cause a clear dissociation from the fundamentalist doctrines of the majority of missionaries and of the younger churches abroad.
2. Free the Christian enterprise overseas from all handicaps, such as
   (a) government grants and other means of control by the western political state.
   (b) the economic control of western Big Business.
   (c) western ecclesiastical control—which involves the use of church and board funds for details of work overseas, instead of the use of boards as mere agencies for the gathering and forwarding of funds to be used as the church abroad may will.
   (d) multiplicity of mission boards; consolidate them.
   (e) old types of general missionary in favor of specialists, etc.
3. Undertake the Christianization of all areas of thought, all life—everywhere, especially here at home where industrial and race problems are most acute; turn your forces into the Christianization of western life.
4. Away with every organized effort to impose our will and way on others. Copy the Association for Christian Coöperation composed of some of the most thoughtful Christians in America—which will have no big headquarters, no intricate promotional schemes, no heavy overhead of any kind; which will use its financial resources in temporary assistance only of specific projects started by nationals. Emphasize the cultivation of the inner life.

Dr. Alden Clark's Statement

Before Mr. Hutchinson could be subjected to a bombardment, Professor Holt called upon Dr. Clark to speak on "lines of legitimate progress in missionary structure and program for the next decade."

In regard to **progress** Dr. Clark said that he was able to say "Amen" to almost everything that the previous speaker had said and that he could have said it twenty years ago. For to him the program that Mr. Hutchinson outlined seemed in considerable measure the program for which a majority of the American Board missionaries have been working—a fact attested to by the speakers at this meeting. Progress has been going on right along. Nothing remains stable in method. There's a continuous movement of advancement in method, though there is no such immediate revolution in American Board circles as Mr. Hutchinson thinks is taking place. The Board has been and is now ready for whatever change, be it ever so radical, that reason says is required for its program of progress.

A new slogan for the day is in order, according to Dr. Clark. It is not "The Evangelization of the World in This Generation." That is out of date now. Today we need this instead: **The Permeation of the World by the Spirit of Christ.** It is not adequate of course, yet can we find a better slogan of ten words?

Then Dr. Clark took up specific matters. Should the Board say to the *visible* church, "A revolution has taken place; we will no longer have relations with you?" This would be regarded by these Christians as an absolutely un-Christian betrayal. The missionary must remain as a friend standing by the church helping wherever he can, though expecting the church to work out its own future and to become a *self-expressing,* as well as self-supporting, self-governing and self-propagating church.

Secondly, we should have as an objective the *invisible* church. There has grown up in every country in the Orient a considerable group of men and women who see in Jesus the supreme religious revelation. In His intuition, in His life they gain the highest inspiration for their own lives, and yet, because of the fact that our church has been connected with the West, they do not want to have any fellowship with it. More and more on the mission field missionaries are emphasizing their relationship to this invisible church. It is recognized that such have a right to be disciples of Jesus and yet to refuse to be members of the Congregational church or the Methodist church or the Lutheran church.

Then, in the third place, Dr. Clark went on to say we have relationship in our objective to the entire life of the people to which we go. There is a relationship between raising corn that is twice as tall or three times as tall as the old corn, and the gospel

of Jesus Christ. The permeation of the world by the spirit of Jesus means the permeation of the economic, the educational, the social life of the people to whom we go. There is, after all, no conflict whatsoever between the two. The one thing to remember is that the important expression of the spirit of Jesus Christ must carry also *word* as well as *deed.*

There is one realm in which the missionary cannot go and that is the realm of politics. By the very condition of world politics, both in self-governing countries and in countries which are governed by other races, it is essential that missionaries should not express themselves primarily in politics. Missionaries should place upon themselves the self-denying ordinance that Christ put upon Himself. This will be misunderstood. It is true that people when at a height of fervor will feel that those who are not with them are against them. They felt that about Jesus. Yet it is quite clear that we must not enter into politics.

Dr. Clark

Dr. Clark here corrected some inaccuracies that had appeared in *The Christian Century* with reference to the Keithahn case. These are printed on another page.

The speaker then turned to the **structure** under which we are working, involving certain relations of mission and church. What should the relation be? In the first place the dominant place should undoubtedly be given to the church. The latter should be free to take over anything it wants and we should not bring pressure upon the church to take over anything that the church deems worthless —things that would hamper the worship life of the church, for example. The church shall accept only those things which seem vital, and consequently should be on its guard against taking over so much from the West as to be smothered under the load. The national church, also, shall not have to carry the missionary body if it is a burden. It and it alone shall decide what missionaries shall return to the field after furlough—though it is strange but true that where the right to determine the number of missionaries has been granted freely to the nationals they have made extravagant demands for new workers from America.

In the case of all institutions built up by the Board the nationals should control as far as possible and as fast as possible. Using the "bad word," *devolution,* Dr. Clark put with it a "worse word" when he said that our policy is *bi-focal devolution.* This is a devolution upon the church of everything it wants to take and a devolution of everything else which India wants to retain upon other bodies but with the leaders of the church included. Just as we do in America. The Congregational churches of America do not try to run all their institutions. Associations, for example, have been instituted as a result of our work. They are under the charge of bodies composed of Christians, yet they are not a part of the ecclesiastical life of the church.

Here Dr. Clark referred to the two outstanding problems which have been brought to us and with which we have to deal: one, the dependence of the Christian movement in Oriental countries on **western money,** a real danger; and the other, the relationship of **missions and governments.** There is a difference of opinion in the national churches about the matter of money. Some of them feel that the West can give its money, its schools, its medical work, its power of organization, and that it can give all these things without control. The other opinion is that money does insidiously carry with it control. Our answer to the question of money will depend on how much of Christian grace we have. If we Christians in America have the grace to give our money without any strings, if we as missionaries have the grace to give our services without any strings—if we, in other words, are able to give to the personalities of the church with whom we are dealing absolute respect and power of control, then there is a question whether we may not continue to give help by means of gifts; if, however, the control of money does mean an insidious desire to control policies, then the Christian missionary enterprise should renounce this form of assistance.

As for the Board's relations with governments, there are many governments and many types of government and a variety of relationships. The only one of them with which we are particularly concerned from our point of their dominance through government grants is the British Government in India and in Africa. We accepted this help, Dr. Clark pointed out, and worked with the government, because in many respects they were doing the same thing that we wanted to do. We were interested in education, they were interested in education; we were interested in social uplift, they were too; we were interested in coöperative credit systems which might bring their people up from poverty, and they were interested in the same systems. Thus naturally we have worked with them, on the understanding that most of us have had in our minds that there were no strings attached other than that we should coöperate in these fields. When we have run schools in coöperation with government, the government has understood that we knew we must be neutral. The presupposition underlying anything done in this relationship

was that the government had no right to demand from us anything in regard to political opinion and political propaganda while we would run that school to the best of our ability. It has been on that basis that government grants have been accepted by the Board.

The present question is whether an extreme act by an English district magistrate, which we hope will be repudiated, is to govern our relationship to the entire grant-in-aid system. If such under the Simon plan turns out to be an Indian system of control by Indian ministers, should we take advantage of it, as in the past, to carry on the kind of things that both the government—whether Indian or British—wants to be done, or shall we refuse it? Dr. Clark's opinion is that we may receive a third of the cost of schools by government grant, two-thirds from other sources.

Turning to the question of **program,** Dr. Clark asserted that the program of the American Board on the foreign field is not to be settled by the American Board. It should be settled in the future by the nationals of the lands in which we go. Therefore, who can tell what the program of the organization for the future will be, except as our negotiations with the nationals of the countries in which we go would throw light on it?

In the first place, what are your big institutions, your churches, seeking? Shall our program say that the missions are not to decide on the question of mission institutions? "If we were to get in India a vote of our constituency, whether it be a Christian constituency or a non-Christian constituency, as to what we might do best to help India on her path to freedom, to help India come to that richer life to which she is looking forward, we would get," said Dr. Clark, "a very strong reply from a great many Indians to continue the boarding schools, to continue the industrial schools, to continue the social settlements, to continue the coöperative credit work. These are things which will build the foundations from which a future ability to run a free state may come. It would be an overwhelming vote of those who know our work that we should continue these institutions."

Dr. Clark well pointed out that neither the American Board, nor any other board, wants to foist missionaries on any land. Increasingly we want to have the demand come from the national. Increasingly we want to avoid every entanglement of administration; we want to be *friends.* We want to be coöperative. Where they want us to do so, we want to be educative. The missionary should not always be a theologian. The question should be whether we have anything of the spirit of Christ. We may express that spirit in antiquated theology, we may express it in an ultra-liberal theology, but the thing that determines whether we are going to be useful to the other is whether down in our hearts there is respect and love and a desire to share the experiences of God. If we have that, then we have a mission; if we do not have that, then we do not have a mission. "It is not so much specialists that are wanted as it is lovers."

Meeting Opened to All

Professor Holt, after Dr. Clark had finished, threw the meeting open for questions for the two speakers to answer: the first had to do with the votes for the return of missionaries to their fields after furloughs. Dr. Clark rightly said that in this matter the nationals are showing an increasing degree of independence, though they still have some distance to go before they can courageously express their unbiased judgment.

A series of questions on the editorial policy governing *The Christian Century* was instigated—but as this had nothing to do with the Board's problem on procedure, we need not introduce them here.

The matter of receiving **government aid,** like that of institutionalism, was prominent as an issue. Mr. Hutchinson is strongly critical of both, and on the matter of government grants said at Madison that if you are going to have a system of land grants and government aid you cannot escape from the logic that the magistrate of the Madura district used in the Keithahn case. If the government is going to help support a school, the school should be an active agent for the support of the government's program. He believes that the influence which politics are to have must be faced with increasing seriousness from now on. He said this in reply to the question whether it was reasonable for us to insist that teachers in government-aided schools in India should have more political freedom than is accorded to teachers in our own public schools.

Dr. Clark, on this side of the question, pointed out that it is not just missionaries who get aid from the government; it is also Hindus and Mohammedans and many of them, too, all over India. The India system of education is partly a grant-in-aid system. The common run of people have not felt that those Hindus and those Mohammedans who accepted grants-in-aid were by so doing compelled to be pro-government. Because we are white and the government is of white people and we both come from a race that is called Christian, there is of course a closer relation. Yet a Christian missionary who has real contact with India can accept government grant and still be known by the Indians to be in sympathy with their aspirations.

Politics

A young African student in the University of Chicago, whose name we failed to get, said that it

was not possible for the missionaries to express the spirit of Jesus and at the same time keep out of the political and economic situations in which the people found themselves. "I cannot, for the life of me, see," he said, "how a missionary can express the spirit of Jesus Christ without entangling himself in economics and politics and in all the social future and welfare of the people."

To the question as to what the British Government in India expects of the missionary, complete neutrality or active sympathy, it was brought out that active sympathy has not been expected by the British, that the form of pledge taken is nothing beyond neutrality, and that the interpretation of the Collector in Madura was quite beyond his authority; that furthermore for future guidance the question of the interpretation of the neutrality pledge was being laid before the British officials in supreme authority by the combined boards of America and Great Britain (International Missionary Council)—a step that would go a long way toward removing the problem raised in Madura.

As for the missionary mind in India toward the political situation, Dr. Clark added the belief that the best process now is not immediate revolution but that of the round table conference, the opportunity to get together and talk it over in Great Britain. This is the thing that India should follow. Dr. Clark's own personal belief is that Mahatma Gandhi wanted to do it but that the radicals in his own party would not let him. He also believes that the missionaries' political opinion, if they have any, is largely identical with what is called liberal India. There may be some who are more pro-British and surely some who are more pro-nationalist.

The matter of the pledge that Mr. Keithahn and other missionaries had to sign before they could get into India to work came up—as did other questions involved in the cause behind Mr. Keithahn's leaving India when and as he did. These are being treated in the separate section of this number entitled "Clearing Up the Keithahn Case."

Institutionalism

One of the big questions raised by Mr. Hutchinson had to do with the building up of institutions and organizations in non-Christian lands at the expense of quiet, pervasive influence of personality and faith exercised in man to man contacts. This applied to Christian churches as to schools, colleges and the like—to any organized effort that could be labeled institutionalism. He would have the Board gradually but surely dispose of all its invested interests and become only an agency for passing on current funds to native agencies.

Mr. Keithahn referred to the "problem of institutions" and ended up with the remark that what we need today is young men and women going out, not to bring institutions to India, but to bring the spirit of Christ to India.

Dr. Clark was asked if we did not need more currents of love flowing through us and less machinery of organization. He said "yes" but added that this did not mean that we could get along without organization or missionaries. Everything we try to do we must do in some way, and organization is almost essential for the expression of life. Howbeit, he admitted that there is always danger, and particular danger now, that missions will be hampered by their missionaries. We came to our first million of dollars of receipts very slowly, but from the first million to the second million we jumped with lightning-like rapidity, and we may have been a little bit too complacent about it. We built up big institutions, and it may be it would be a wise thing for us to re-examine those things to see whether they are hampering the school. If so, they should go or should be modified so they do not hamper the school.

Devolution

Dean Roderick Scott of Fukien University received applause when he told the following story bearing on devolution:

"The president of our University is a Chinese, as you must understand. He spent several years in study in an American institution. One time he and I were talking about the engagement as instructor at Foochow of one of his American classmates who has been out of college for several years. I said, 'Will he come to this college and accept orders from you as president of the college?' He said, 'Don't you take my orders, and aren't you my teacher?'

"At one time he told us we should have another foreign member on the faculty and we told him, 'No. We have eight Americans and twelve Chinese teachers. Don't get any more foreigners.' He replied, 'Can't I get through your dumb and stupid

Mr. Thelin

Mr. Scott

head that it doesn't make any difference whether a man is western or Chinese if he has the goods?'

"We said to him at one time, back in 1927 when all the temperature was pretty high, 'We will all resign now and let you carry the institution. We will all get ready to go home and get a church there.' He said, 'I wouldn't be without my foreign missionaries for one hour. Look at this kind of person. They have no office hours; they never ask about their rights; always there; you can count on them. I may not ask their advice for a year but when I want their advice they are there to give it.' "

Theology

Mr. Hutchinson's plea for our dissociating ourselves from the fundamentalists in theology brought forth a variety of answers. He did not say that a majority of American Board missionaries were fundamentalists, but that the majority of the missionary body in general were—Roman Catholics, for example, Lutherans, various southern denominations, various interior missions. He insisted that the majority of the younger churches abroad are "overwhelmingly fundamentalist." He cited the fact that in China in preparation for the ministry there are over 4,000 students studying for the Roman Catholic priesthood and only about 200 studying for the Protestant ministry in any form, with a large proportion of these in avowedly fundamentalist institutions.

Really, his argument made some of us wonder if after all the missions of extreme fundamentalist belief were not the most virile and aggressive. He certainly did not prove his case that if all boards and missions and churches were avowedly "liberal" they would be as productive in the next ten years or in ten times ten. Yet he did not weaken in his assertion that the doctrines of prevalent Christianity (which he considers superstitious in essence) cannot be maintained in a scientific world. His conviction is that if missions which we support are not ready formally, openly, without equivocation, to state that they do not accept these teachings of Christianity that imply such things, then they are bound to find themselves caught in a debacle, already beginning, that is going to sweep this movement over.

Dr. Clark did not agree with Mr. Hutchinson that the difference between conservative and liberal positions in theology was the most vital thing, important as it undoubtedly was, in our conservative or liberal theology. The most vital thing is Christian experience and Christian character, Christian life shining out and spreading out. He confessed that though called a liberal on the field, he sometimes was made ashamed by the way he saw men dubbed as fundamentalists get down and express love and win Brahmins whom he had never touched by his intellectual approach. So he doubted if there needed to be that theological insistence which Mr. Hutchinson thinks is necessary. He did not think missions were theology. To him they are life, and those who carry the life will find in the hearts of the Indians response, and those who do not carry the life will not find response. This was one of the few statements applauded in the forum.

Dr. Clark added the conviction that there was no group of Christians in our Congregational-Christian fellowship facing more vigorously and with greater sincerity the truth, and trying to find truth and to work with truth, than the foreign missionaries. But finding truth and willingness to face truth is not necessarily the whole of life. "If a fundamentalist," he said, "even if he isn't willing to face truth, is willing to love an Indian and to help him in the spirit of Christian love, then he is my brother." This also was applauded.

Missions Not All Wrong

President Palmer near the end of the afternoon wondered what impression the laymen present at this forum would take away with them. It would be most unfortunate if anyone carried home the impression that foreign missions were all wrong and were being conducted on the wrong lines; that we have squandered our money, spent our time and energy and finances in doing something that now we see is all wrong, and that the whole thing should be abandoned. We, too, have had our changes in theological thinking in the churches here in America, just as much as in the foreign field. Changes in political thinking, too. Resistless desire to deal with a situation is no different in essential facts abroad than it is here at home. We also need to determine what gospel we are preaching. We also, here in the home-land churches, need to free ourselves from certain handicaps. There's evidence of a danger that comes from any alliance between the church and state. . . . So the American Christian's attitude that the program of foreign missions has been in large part wrong has revealed to us in a new and more dramatic way what these problems are. It is a good thing to get away from our home town and country, in order that we may see the foreign viewpoint. This is no time to retreat from foreign missions.

Mr. Hutchinson Closes

In his "rebuttal" Mr. Hutchinson agreed that the real fundamental requirement was one of *spirit*. Without spirit we are as sounding brass or clanging cymbal. Yet—we must make up our minds as to what sort of a God we serve, as to how He works,

and as to what we mean by this "Christ" of whom we speak, and by this "spirit of Christ" that we are to reveal. He said "with all solemnity" that we have a tremendous period of theological stress and strain ahead of us, and, as Dr. Palmer says, we have got to face it on the fields overseas just as we have got to face it at home.

Dr. Clark Closes

Dr. Clark in his closing remarks interpreted his slogan on the "permeation of the life of the world by the spirit of Christ," to include as beautiful expressions of Christianity whatever is done for social, educational, economic uplift, but he repeated again that in such an expression foreign missionaries must not be actual participants in the political activities of any people.

Dr. Fairfield

As to the theological basis of missionary message and method, these are vital questions, he said, but our own thinking must be kept clear. We are not going to be able to impose this thing on the Orient. The Orient will take the gospel but it will interpret that gospel in its own way. This doesn't mean that we should not go there with a clear gospel. It does mean, however, that we are not going to impose our theological thinking on the Orient any more than we are going to impose our institutions or anything else. Carry as much as we have of the spirit of Christ and the Orient is going to clothe it in its own garments, its own form, its own organization. It is going to be an Oriental thing, and it is going to contain some of the Oriental elements of the gospel of Christ which thus far are still hidden.

The forum ended with some remarks by Dr. Holt —who, by the way, disappointed many because he said so little. Coming as he had from a close first-hand study of the problem in India, it was generally hoped that he would give more of his observations. Howbeit, what he did say was quotable, especially when he remarked that if he had any criticism to make of the old-time Board meetings it was that there was too much of what might be called a downpouring from above, while here at Madison we had something of an upheaval from below. "A combination of the two is perhaps what we desire." Dr. Holt also expressed the wish that the Christian movement might enter the field (in India) as a moral movement and not so much as an institution, inasmuch as the great ethical and spiritual movement today in India requires something built out of men, something that the poor people can have and even control, something that will move through the villages of India where the masses live. Such a movement that is willing to be poor becomes ethically powerful.

FORUM ON THE HOME BASE SITUATION

The Thursday afternoon forum had for its questions: "Are the churches able and ready to support the work of the American Board as now carried on? Should some work be discontinued? Should new work be undertaken? How about the Plan of Advance?"

This was not a forum in the sense in which the two preceding forums were. Dr. Goodsell, who was in charge, reported that it seemed best, in conference with others, to arrange for brief statements by representatives of various states.

Three Minute Reports from the States

Those reporting from the various states were: Mrs. Elbert Harvey of Massachusetts, Superintendent Sullens of Colorado, Mrs. Stephen B. L. Penrose of Washington, Mr. A. R. McLaughlin of Iowa, Superintendent Voss of Minnesota, Mrs. H. V. Morse of Ohio, Mr. Clinton Ostrander of Wisconsin, Assistant Superintendent Walter Spooner of Illinois, Superintendent Burger of Missouri, Dr. Oscar Maurer of Connecticut, and Mr. H. C. Jewell of South Dakota. They, with one accord, pledged a loyal support to the Board and to the cause it stood for. Each spoke hopefully, also, of the future in respect to increased interest and giving on the part of the churches of his state. One could well have wished for a more vigorous discussion of the issues faced at the Home Base, but there was a lift nevertheless in the honest, earnest spirit of coöperation expressed.

Others who spoke were Secretary Wilson H. Minton of the Christian group, Dr. George L. Richards of Massachusetts, and Rev. M. G. Papazian of California.

The Plan of Advance

The most extended statements on the Plan of Advance were made by Secretary Wynn C. Fairfield of the Board and Charles C. Merrill of the Commission on Missions. The former, who had been drafted to push the Plan of Advance in Maine, confessed to going into this promotional work because for very shame he felt we could not compel the younger churches abroad to make an increase of 3 per cent on their gifts by our not being willing to add 81/1000 of 1 per cent to our own gifts. Speaking with these national churches in mind **Dr. Fairfield** asked: "Are we going to drop them

or are we going to hold their self-respect and maintain our own self-respect? Are we going to say to them, 'We haven't faith enough in your essential Christianity to place the money under your direction, or to place these American men and women under your control and still back you up as we have in the past.' Some of you saw *The Christian Century* containing that editorial last summer on 'Put Up or Shut Up.' If it be true that we are actually putting into practice in most of our mission fields those forward-looking policies which Mr. Hutchinson and others urge, are we of the Congregational-Christian churches going to refuse to back up a forward-looking policy to an even greater extent than we have the policies of the past, which have had their day and ceased to be?"

According to **Dr. Merrill** the situation regarding decreasing gifts has its encouraging aspect. It was only eighteen years ago that the Board passed its first million in annual receipts, and yet now for some time it has been able to announce two million. Moreover, it was only four years ago that our contributions began to decrease—and even in this we have been better treated than have our sister denominations. The situation will only become alarming as we let it continue and thus make necessary more radical cuts in appropriations for work and a discouraging shrinkage in the size of our field abroad.

The causes for our decrease in gifts are at least five, according to Dr. Merrill: (1) the older givers are gone and others have not come forward to take their places; (2) there has been a diversion of interest and a consequent diversion of money; (3) then there has been a great period of church building involving heavy interest obligations; (4) moreover, we have been changing our machinery and reorganizing—giving up, for example, the W.B.M.I., "a tremendous step of courage on the part of those responsible for our foreign work and on the part of those responsible for our denominational work"; (5) a lack in that kind of religion which finds it congenial to support a vigorous missionary enterprise.

"Now this foreign missionary enterprise," continued Dr. Merrill, "was conceived in prayer and our church life at present day is not hewn to the spirit of prayer and when we find criticism about high-pressure methods and when we find criticism about over emphasis on machinery, and when we find other suggestions that things are not being done as they should be done, I sometimes wonder whether the real reason is that methods seem mechanical. Organization seems to be merely organization because we have not got that deep life behind it which will put life into it, and for my part until our Congregational-Christian churches resume, if you will, a real council of prayer—**until our own lives and the lives of our fellow Christians can in a deeper way be hid with Christ in God, until we can have a deeper personal experience ourselves—then there will be no particular increase in missionary giving.**"

Then Dr. Merrill called to our attention the fact that when this Plan of Advance was started it was done so on the understanding that we were not emphasizing institutions but were emphasizing personality—the development of human personality in loyalty to Christ. Missions should take its rightful place in the sum of the life of every Christian and every church on the belief that only so can every Christian and every church attain the breadth of outlook essential to growth in Christian service.

"Such is the heart of the Plan of Advance, and if we are more concerned about securing a 20 per cent advance in money than for securing these spiritual goals, then God forgive us and let us return to our original aims and forget the Plan of Advance altogether."

Dr. Goodsell

Before Dr. Goodsell gave his closing message, **Dr. Lucius H. Thayer** of Massachusetts, Vice-President of the Board, told of a time in a Prudential Committee meeting some twenty years ago when the laymen who formed the majority of the Committee broke down in tears over an inevitable decision to make a drastic cut in the appropriations for the work on the field. It is such "devotion and passionate care" that has kept the work of the Board going, said Dr. Thayer, and only such can continue to keep the missionary enterprise alive. The churches are able financially to support the work if they will, but are they willing? "Two churches in New England are building at this time, or are planning to build, great parish houses. A certain church from which we can get no response as yet for the Plan of Advance has $200,000 to put into a new parish house. There is plenty of money, but, the churches being able, are they willing to support the work of the American Board as now carried on?"

Dr. Thayer did not think the Board was ready for any *revolutionary* advance. "There are some very precious things," he said, "into which the devotion and intelligence of all the past is entered. These would likely be surrendered and lost if we entered a real *revolutionary* movement. Such must be carried over and saved if possible. But it is clear from Prudential Committee action during the past three years, that the Board is committed to a

line of advance called for by existing conditions at home and abroad."

As for the results of Board work, these in themselves call for a loyal and adequate response from the churches. Personalities of strength, insight and real Christian power of utterance have been developed—men fashioned after the mind of Christ. Dr. Thayer expressed the wish that his ministry of thirty-eight years could show the meaning and be measured by the success that was attained by the men who went to the foreign field about the time he began his Christian service. He spoke with prophetic insight when he said that no church can be really a Christian church, no church can maintain itself, except as it devotes itself to the missionary effort of spreading the idealism and mind of Christ, of bringing forth out of every individual and group the deathless Christ in man.

A Suggested Summary

And the conclusion of the matter is this:—

LET CHRISTIANS EVERYWHERE CULTIVATE A CONSCIOUS FELLOWSHIP WITH THEIR LIVING AND LOVING LORD AND ALL THESE "MAJOR CONCERNS IN FOREIGN MISSIONS" WILL CLEAR AWAY LIKE THE MISTS OF THE MORNING.

WHERE CHRIST GOES, WE SHALL GO; AS HE WORKS, WE SHALL WORK; AND OUR GIVING WILL BECOME MORE AND MORE COMMENSURATE WITH HIS.

THE WORKERS' CONFERENCES

BETWEEN the sessions of the annual meeting at Madison, there were held various conferences for workers and leaders in the local church to talk over problems, methods, and materials for missionary education. There were five conferences in the series providing for the following groups: church school workers, pastors, and missionary committees, children's workers, leaders of young people's groups, and officers and committee chairmen of women's organizations. There was a good, representative, though not large, group in each conference, and it was interesting to see the wide variety of problems presented and the interesting discussions which in many cases took place.

More pastors and directors of religious education were present throughout than any other single category of workers, though state, association and district officers of women's work were well represented.

Much interest seemed manifest, and the many individual conferences with the secretary of the Board which resulted were very often stimulated by the group meetings. There was a noticeable effect on the literature distribution, since at each conference the materials necessary for effective missionary education were introduced.

HOW THE EXHIBIT WAS USED

THE exhibit at the annual meeting was more strategically located than ever before, being set on the great stage in the social hall where a number of the meals were served to the entire crowd. Moreover, it was more decorative than usual, and more colorful. The result was that there was an unprecedented number of visitors so that custodians, secretaries, and missionaries were kept busy explaining the displays of different countries and the literature department was in much demand. Most of the visitors were delegates to the meeting, though there was, as usual, a sprinkling of townsfolk.

A group of the University students rendered valiant service in the days preceding the meetings, in putting up the exhibit and in making the booths. They, therefore, came to see it in its finished aspect and brought friends. In the afternoons from four to six, ten members of the Junior Department of the church assisted as custodians dressed in costumes of China, Japan, Turkey, India, Mexico and the Philippines. They became quite proficient in the task and enthusiastic talkers on local color and things Oriental. Similarly a group of high school students, also in costume, assisted from six-thirty to eight in the evenings.

India Featured

The set-up of the exhibit gave India the prominent place, inasmuch as it is the subject on which our thoughts are concentrating this year. The large, centrally located booth was hung with rich silks, tapestries, brocades and prints of India's most perfect manufacture, and the floor covered with a beautiful India rug. The special features included wood carvings, models from life, brass dishes, heavy

antique hanging lamps, several children's costumes, and a "Gandhi" outfit in khaddar. Many of the small articles, as well as some of the brass, were gifts to Secretaries Smiley and Seabury in their recent visits to India. Some of the articles were loaned by Mr. Keithahn, who has so recently returned to this country. The whole effect and point of the India booth was to show some of India's beautiful contributions, the industry of her people, the color and art of her daily life, and some of the present problems as shown by national dress, the nationalist flag, and the pictures of young people of India displayed there.

Loans by the Missionaries

The smaller booths represented several countries, each of which was presided over by one or more missionaries home on furlough (from that country).

The entire representation of the Philippine Islands was loaned and exhibited by Frank Woodward, recently arrived in this country. The Mexican booth presented a most colorful exhibit presided over by Mr. and Mrs. Champe. Large charts representing our present work in Turkey, Greece and Syria, against a background of exquisite Turkish rugs, all antique, loaned by a local rug merchant, and Miss Agnes Fenenga's exhibit of costumes and work from far interior Mardin, told the story of our work in the Near East. Embroideries and fabrics of old China, a collection of charming models of current life, Guy Thelin's unique collection of colored pictures, and Alice Huggins' samples of exquisite cross-stitch work done by Chinese women, all made a splendid, colorful China exhibit, presided over by Miss Betty Cushman, dressed in the costume of the modern, educated Chinese woman.

In addition to the above there was a large booth of African trophies, some of which had been loaned by Rev. A. E. LeRoy, and which included a fine collection of primitive African weapons of the chase, old farm implements, intricate beadwork articles, and a remarkable and very large collection of African baskets. There were some very fine African drums, beautiful skins of African lions, leopards, and gigantic snakes, a pair of elephant feet, and two beautiful ivory tusks.

The Japanese Scrolls

A large table at one end of the exhibit was devoted to Japan, chiefly to articles of Japanese life and beautiful kakemono or scrolls such as are hung in Japanese homes by way of decoration. Here were also exhibited three poems which will be referred to in the next issue of the MISSIONARY HERALD.

There were a few special features not included in the booths but used as a part of the general atmosphere and setting. These included two gorgeous ceremonial presentation umbrellas from China given to two of our missionaries on the occasion of their leaving their fields. They were of crimson satin, heavily embroidered, with colorful tails on which were represented the names of the donors. There was also the beautiful Japanese framed picture of Mount Fuji rising in beauty above the waves, sent as a gift several years ago to the Board by the entire Japanese Church. The remarkable thing about this picture is that though it is perfect in color, lights, motion and feeling, it is all done in the most exquisite of embroidery stitches, a never-ceasing source of wonder to those who see it for the first time. Here, too, was the great carp, some nine feet long, presented to Ruth Seabury by the girls of Baikwa School, Osaka, on the occasion of her visit to that school. This carp is like the many to be seen on boys' festival day in Japan flying over the low roofs of the city like kites or pennants of brilliant color to signify the presence of a son in the house.

Books by Missionaries

There was a long table at the entrance to the exhibit on which were arranged in an impressive display the "American Board Classics," the books on all kinds of subjects, scientific, linguistic, ethnological, religious, social, and educational, written by missionaries, secretaries or members of the American Board in its long history. A little inconspicuously placed table with a glass cover presented to the eye of anyone interested to study it the precious Livingstone letters which are among the American Board treasures.

TESTIMONIALS

Said one who visited the exhibit to one acting as custodian, "This is a great thing; one could spend many hours here and not grow weary, for one would be learning much. I hope you always have it. Do you?" Said another visitor to one of the exhibitors, "It's a great thing having these children help. It is as good as a show to have them explain the countries, especially that little thing in the Mexican booth. She simply doesn't let you get away. It must be great for them too." Said one young minister, "This is almost next door to seeing India to get a look at these beautiful things with all their color. I must confess I have a new conception of India since seeing them."

A delegate to the Madison Meeting has written his impression of the exhibit:

"Most of my spare time was spent in the exhibit booths, where I found considerable food for thought and background for future discussions and lectures. I think your exhibit this year unusually attractive, and judging by the attendance I think I am not

alone in this opinion. The booths were beautifully decorated and the curios and articles on exhibition unusually fine.

"I was particularly interested in the African booth, to see there some of the old slave whips, which I am told are still in use in the interior of the continent. What African exhibit would be complete without displaying a real witch doctor outfit? Here in this booth I found a witch doctor basket with its hundred or more weird objects. Here also I had personal contact with lions, leopards and zebras (skins only, of course). In Mexico I was attracted to the beautiful laces exhibited and to the tone quality of the Indian blankets, true to the Mexican love for high color and beauty. The Philippine section offered no end of detail for consideration, and my discussion with Rev. Frank Woodward gave me a new and clearer conception of the advantages now wide open to the American Board. In the China booth a collection of Chinese coins consecutively arranged dating back over two thousand years were on display. In India I was greatly impressed with the large brass temple lamp and the endless array of trinkets. My children were also tremendously happy over the Japanese doll house and the real Japanese dolls.

"On the whole I think the biggest feature of the whole exhibit centered around the table with the original letters of David Livingstone, written as we know under the most trying conditions in the very heart of Africa. Hundreds of delegates and visitors viewed with reverence these remarkable pieces of penmanship.

"I have only to congratulate the American Board on having such a wonderful collection of articles. The exhibit booths are not only of interest to the visitor, but they offer to the missionary home on furlough an unusual opportunity to welcome his friends and tell them something of the local life and conditions in his chosen country."

ELECTION CORPORATE MEMBERS AND OFFICERS

THE following were elected **Corporate Members-at-Large:**

Term Expiring in 1931—Rev. J. O. Atkinson of North Carolina; Rev. Henry Smith Leiper of New York; Mrs. M. T. Morrill of Ohio; Elwyn G. Preston of Massachusetts.

Term Expiring in 1933—Rev. Alden H. Clark of Massachusetts; Mary Preston of New York.

Term Expiring in 1935—Rev. Wynn C. Fairfield of Massachusetts; Rev. Charles C. Merrill of New York; Rev. Frank H. Peters of Ohio; Rev. William G. Sargent of Rhode Island.

The following were elected **members of the Prudential Committee:**

Term Expiring in 1933—Mrs. M. H. Buckham of Vermont.

Term Expiring in 1934—Mrs. Ernest A. Evans of California; Rev. Horace F. Holton of Massachusetts; Rev. Douglas Horton of Massachusetts; Mrs. William H. Medlicott of Massachusetts; Mrs. M. T. Morrill of Ohio; Elwyn G. Preston of Massachusetts; Dr. George L. Richards of Massachusetts; Rev. William G. Sargent of Rhode Island; John G. Talcott of Connecticut.

The following **general officers** were elected:

President—Rev. Rockwell Harmon Potter.

Vice-Presidents—Rev. Lucius H. Thayer; Mrs. Franklin Warner.

Recording Secretary—Rev. Oscar E. Maurer.

Assistant Recording Secretary—Professor Edward W. Capen.

Auditors—Herbert J. Wells; Henry P. Kendall; William W. Mills.

The following is the list of **executive officers** elected:

Executive Vice-President—Rev. Fred Field Goodsell.

Secretaries—Helen B. Calder; Rev. Alden H. Clark; Rev. D. Brewer Eddy; Mrs. Lucius O. Lee; Rev. Ernest W. Riggs.

Editorial Secretary—Rev. Enoch F. Bell.

Medical Secretary—Dr. Mark H. Ward.

Secretaries of Promotion—Rev. Charles C. Merrill; Mary Preston.

Treasurer—Frederick A. Gaskins.

Associate Secretaries—Mabel E. Emerson; Rev. Wynn C. Fairfield; Ruth Isabel Seabury; Carolyn D. Smiley; Mary D. Uline.

Assistant Treasurers—Harold B. Belcher, S. Emma Keith.

The following **Standing Committees** were appointed:

Committee on Place and Preacher—Rev. Horace F. Holton of Massachusetts; Rev. Raymond A. McConnell of New York.

Committee on the Treasurer's Report for 1931—Fred W. Sweney of Minnesota; Rev. Frank H. Peters of Ohio; Rev. Frank J. Scribner of Wisconsin.

Committee to Nominate Officers for 1931—Rev. Chauncey C. Adams of Vermont; Rev. Dwight J. Bradley of Massachusetts; Mrs. Stephen B. L. Penrose of Washington; Mrs. G. R. Watson of Illinois.

Committee on the Nomination of Corporate Members for 1931—Rev. W. W. Patton of New Jersey; Mrs. M. T. Morrill of Ohio; Rev. Edward Lincoln Smith of Washington; Fred E. Reeve of Illinois; Rev. Watson Woodruff of Connecticut.

Miss Preston

PROJECT ALBUMS

MISSIONARIES have recently prepared albums showing different types of work in our various mission fields. These albums are uniform in size and present a complete survey of American Board work in pictures and captions. The pictures are thoroughly up-to-date, informing and interesting. Some of them are unusually beautiful. The albums are representative of much time, thought, hard work and originality on the part of our missionaries and will add greatly in giving the constituency a comprehensive idea of what missionary money accomplishes.

The Board is indebted to a member of the Prudential Committee for the gift that made the albums possible and to missionaries for their splendid cooperation. The albums were a part of the fine exhibit at the 121st Annual Meeting of the American Board in Madison, Wisconsin, October 21-23. They are to be used in connection with state, association and local meetings, and it is to be hoped that every church having a project will have an opportunity during the year to see the album featuring its special interests.

For information concerning the loan of the Project Albums, please write to: Mary D. Uline, 14 Beacon Street, Boston.

OCTOBER WAS NOT SO GOOD BUT NOT TOO BAD

THE word from Secretary Merrill of the Commission on Missions with regard to contributions for the apportionment during the month of October shows that there was a loss of $8,120, distributed as follows: American Board, $1,908; Home Boards, $3,508; State Conferences, $2,704.

However, he says that we are still on the right side for the ten months of the year up to November 1, since the gain for the period up to October 1 was such that even with the loss during the month of October, the gain for the ten months is $19,932, of which the American Board had $16,878, the Home Boards, $3,154, with a loss for the State Conferences of $100.

PROFESSOR ARCHER'S SUMMARY

Closing Remarks of the Leader of the First Forum at Madison

I ASSUME further missionary work—the end is not yet—and in such work there is great need of flexibility in our message. This is the first point I should like to emphasize now in this hasty summary. May I remind you that the Apostle Paul *knew* the Mediterranean world in which he moved, and he presented to it a flexible message, a message of accommodation, a message which took ample account of what he found in Jewish, Greek, and Roman religion. May I say also, that our first missionaries of the modern era did *not know* the wide world into which they went. Therein is a significant difference between them and Paul. They did not know China, nor India, nor even the Near East, and their ignorance dominated their psychology and methods of work. For many years we of the West did not know the East. In consequence we did not preach a message of accommodation —in its proper sense—but one of exclusion and substitution. The thing which impresses me most as I examine the early records is that we were institutionally minded, and acted upon the theory of displacing Eastern institutions with those of the West which we transplanted, with which we ourselves were most familiar. Need we ask ourselves now to what extent the Oriental could object to this program?

It can be shown that Oriental objection was seldom against individual missionaries, but against Western institutions and forms. To be sure, some sort of organization was of necessity a part of our program, but we have erred in the prominence given to the ecclesiastical and ritualistic. Yet it can be observed that even the individual missionary has seldom made himself "at home" in the East. We have not settled down, as, for example, the Moslem missionaries have done, making themselves one with the people. Both by emphasis upon the institution—which obscured the individual—and by individual disposition and conduct, Christianity in the East has held itself somewhat "apart" from its environment. We have not scattered "seed," as we thought we were doing, giving it opportunity to take root and grow according to its kind; rather, have we transplanted trees and forests. We have not reaped the crops from seeds sown, but the fruits of trees of our own planting. You may misunderstand me; this is my risk; but you may, at least, see the point at issue. We have not really done the thing we thought we were doing, nor the thing required of the actual situation.

Again, we have not been sufficiently content to emphasize **personal religious experience,** and to rely more confidently upon the religious experience of Jesus. We have sought to make "Christians," perhaps. But consider. Just what is there in the name, as a name? Certainly there is in it more than we desire—to the East it stands too much for aggression, economic pressure, imperialism. I, myself, cannot care so much about the name. Jesus was not himself a "Christian." The disciples of Jesus were called "Christians" first at Antioch. Do not, I pray you, be overconcerned about this name, unless it has the true content. Certainly this forum this morning has brought out most clearly that we are concerned most with the *religion of Jesus,* the *spirit* of Christ.

History tells us plainly much about the value of personal religious experience. Do you think Hinduism produced Buddha? It did not. Nor did Arabia produce Islam. Judaism did not produce the Christian faith. In every instance the great factor was **personal religious experience.** Think of this, my friends, a story with great meaning—after Gautama had been "enlightened" and sat still beneath the Bo-tree in wrapt meditation, there came along a Hindu who stopped to worship him; he thought he was a god! Something had happened to this Gautama, and he whose philosophy had banished God was himself thus early worshipped by the poor Hindu who thought he had found God. Was it not Jesus himself who impressed men? Was it not his experience of God which was imparted to them? Why could Thomas exclaim at the sight of Jesus, "My Lord and my God"?

Not that the religious experience of Buddha, or Mohammed, or Jesus was all of one. I cannot give you my argument in this too brief time; I can only give my point of view. There is something unique in Jesus, and a distinctive quality in his experience. The test is somewhat in its appeal to men, and in the end its effect upon them. The test is not so much in individual men produced by various faiths, but in the leavening of the masses—what appeals to common men, that to which they respond, and that which they find completely satisfying. Men find in the experience of Jesus as they imitate it the very way to God.

I have been speaking to my second point, in part. We have little realized in these last days the place of the individual in our further work. I do not mean to raise any sociological questions as such . . . I would make the point that we have spent too

much time in "socializing"—thinking in terms of the social whole. This is another aspect of our institutional-mindedness. By socializing we have almost gotten rid of God! Is it not inevitable that society thinking of itself should come to deem itself self-sufficient? Then where is God! Our socializing has affected our missionary effort. We have gone out of late to leaven the lump immediately, directly . . . to "correct" this and "reform" that. As Professor John Dewey says, "it is hard for us to surrender our faith in system." We need a "new individualism."

Individual religious experience is the first solution of our problem. Jesus made his appeal to individuals first of all. His mightiest doctrine is that of the "saved individual." His dependence was upon these saved individuals overturning the world. His own experience of God was the key to his person and his power. This is imitable. The missionary may have it, and it is and will be the key to his missionary effectiveness. Saved men loose in the world—not to flee the world but to spiritualize it, to see both God and the world, to be in God and in the world at one and the same time, as was Jesus—gathering other saved men . . . thereby cometh the Kingdom.

Thus then is our task, as I have tried to visualize it—all too feebly presented, I realize, as my mind goes back over the forum and what I myself have said. Our message and ourselves should both be flexible, with the flexibility which comes from **personal religious experience.** I should be content to have missionaries go out just to live the life of Jesus, whether they preached from pulpits or taught from schools, or whether without such preaching and teaching. I know missionaries who neither preach nor teach in any formal way, but who are nearby when the child is born, when illness comes into the home. They walk with men along the dusty road, and live in private association with human need. And there are men and women in the East who may not have the name of "Christian," but with the spirit of Jesus are effective in his name.

It is the essential, flexible thing, this dynamic spiritual life for which we must henceforth stand as we further prosecute the cause of Christ. May I use a poor illustration? You remember the Japanese earthquake, and some may know the Imperial Hotel in Tokyo. The Hotel stood not upon solid rock; the architect built it on a sea of mud, to float as a ship floats on the ocean. He made it to rest unstably, as the platter which a waiter balances on his fingers. When the earthquake came, the architect anxiously awaited in Los Angeles any news of his workmanship. After ten anxious days he got the word that the Hotel stood! It had yielded, but had returned to its place, settling on its base without a single dislocation or a crack. Its flexibility was its salvation. What of our Message and Work in the East? Shall we not so build that when disturbance comes—upheavals in China, nationalism in India, and whatever else may seem to hinder and halt the Christian enterprise—we can say truly and confidently, "What has been done, is done, and stands." **This shall be if we build in the spirit, and spread the very life of Jesus Christ.**

CLEARING UP THE KEITHAHN CASE

Statements by Secretary Clark and Missionary Keithahn Correcting Misunderstandings and Misstatements

By Alden H. Clark, D.D.

MANY inquiries have come to the American Board in regard to the case of Mr. Keithahn of the Madura Mission and also in regard to the problem of the relation of the Mission and the Government that has arisen in connection with the Madura Mission. It seems best, therefore, to give further facts which will supplement previous statements made in the MISSIONARY HERALD of August and September.

All non-British missionaries going to India have since 1921 signed the following pledge:

"I.....hereby undertake to do
(Name)
nothing contrary to, or in dimunition of, the authority of the lawfully constituted Government of the country to which I am appointed by.....
(Board or Society)
Signature....."

Mr. Keithahn signed a further pledge prepared by the District Magistrate of Madura before the above was put into effect by the Indian Govern-

ment. This was somewhat more detailed and positive, but the heart of it was the same. The boards under whom missionaries go out have undertaken to select such missionaries as will be inclined to fulfill the above pledge and, "while carefully abstaining from political affairs," to see that the influence of the Board, "in so far as it may be properly exerted, should be so exerted in loyal coöperation with the government of the country concerned."

In the judgment of the District Magistrate of Madura some of Mr. Keithahn's acts constituted a violation of his pledge. In ordinary circumstances what Mr. Keithahn had done would not have been challenged, but in the excited condition that then existed in public opinion in Madura the District Magistrate felt that he must take action upon it.

Mr. Keithahn had entertained overnight in his home Mr. Reynolds, an Englishman, who had been intimately identified with Mr. Gandhi. He went with Mr. Reynolds to the Railway Station at Madura next day and they were both garlanded there by nationalists with garlands of homespun thread. Mr. Keithahn had also invited some mission school teachers to his home to meet and to listen to Mr. Reynolds, although this last fact was apparently not known until later to the District Magistrate. Because Mr. Keithahn was a member of the Madura Mission and his attitude might be interpreted as being that of the Mission, the District Magistrate also asked the Mission to dissociate itself from such of his activities as did not seem to the Magistrate to be in accordance with his pledge. The Mission agreed with the Magistrate that some of Mr. Keithahn's activities were open to this criticism and, therefore, dissociated themselves from these activities.

When the District Magistrate took up this case Mr. Keithahn offered his resignation to the Mission and the Board in order to free them from possible embarrassment. The Mission did not accept his resignation, nor did the Board. The status of Mr. Keithahn at present is that of a missionary of the Madura Mission of the American Board on furlough in America.

A letter of the District Magistrate of Madura dated July 4th has been made public in America. This letter has no direct relation to the case of Mr. Keithahn but arose from the same general political situation. It was not sent to the Madura Mission as such but to every foreign missionary in the Madura District engaged in educational or medical work. The list included some of the American Board missionaries and some of other boards and nations. This letter asked for no action, but gave the interpretation of the District Magistrate of Madura of what he had a right to expect from those engaged in any public activity with the cooperation of the Government. The Mission was not expected to express a judgment on this interpretation and did not do so, but forwarded the letter to the Board.

As soon as the Board received this letter it realized the very serious nature of its demands and took up the matters involved with the Foreign Missions Conference of North America which is the authoritative spokesman of American mission boards in their common negotiations with governments. The Foreign Missions Conference of North America made this question and some of the general implications of the Keithahn case its own and proceeded to vigorous and immediate negotiations with the proper governmental authorities in regard to these matters. As negotiations are now in process, it would obviously be unwise to speak in detail in regard to them. We may say, however, that they are proceeding in a way that seems to us to promise a satisfactory outcome. As soon as these negotiations come to a point where we can do so, we shall publish a further statement.

By Rev. Ralph R. Keithahn

During the past months there have been many reports in our papers regarding my withdrawal from India. There has been some truth in them, but a wrong impression was generally given.

First of all, it is not true that I was sent out of India by the British authorities. At the beginning it was understood that I must leave at once. However, after seeing the Governor of Madras, it was made clear that I could stay on or leave as I pleased. If I left I was told that I might return.

Nevertheless, it was made just as definite that I could not work in the mission in which I had been working. That mission, as almost all others, received aid in its educational work from the Government. The Government felt that it could not support any organization in which there might be men or women who seemed to oppose the actions of the Government in the present struggle.

It should also be made clear the reasons given for the action taken against me. The only reason given me by the authorities was that I had entertained for one night in my home one young Englishman, a friend, Reginald A. Reynolds. In the eyes of the Government, at least, he was a "revolutionist," although I did not know that at the time. I did know that he was staying in the home of an English Government official at Madras. Reynolds has been a friend of mine and I had extended the hospitality of my home to him four or five months before the incident occurred. I have not seen or heard him do anything that would have made me

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THE DIWALI FESTIVAL

At the full of the moon the women set their lights sailing down the stream. The owner of the light that continues to burn will have a good year.

A FESTIVAL OF LIGHTS*

BY MILDRED WALDO HESS

TWINKLING lights at night! How India loves to make use of them in her many festivals! Hindu families remember their ancestors every year by lighting all the houses of a town simultaneously with tiny but brightly burning wicks soaked in oil. They wink at one from the doorways, window ledges, and veranda rails. They line the steps on either side. They twinkle in a row where the houseline joins the street. Even the flat roofs are outlined with the gay, bewitching, dancing, little flames. It is as though the dusty city had shed its parched daytime dress for a garment of soft, velvety beauty.

There is scarcely a Hindu temple in all India which does not at some time during the year stage a Festival of Lights. One of the most beautiful of these is held in January at the time of the full moon, in the city of Madura. It is a night of merry-making when all roads of the town lead to the beautiful and picturesque fête. As soon as darkness falls, one becomes part of a gay moving throng in holiday mood, which carries all who join it straight to the beautiful *Teppakulam* (a small body of water called a tank).

Subdued laughter everywhere, and as we approach the large open square of which the *Teppakulam* occupies the center, the laughter seems even more hushed as anticipation of what it is presently to see takes possession of the crowd.

As we turn the corner which brings us within view of the lovely little *gopuram* (ornate tower), which stands on the small island in the middle of the tank, it is as though a bit of fairyland has burst upon our sight. It is only a dimmed fairyland at first because the Temple boys are just beginning

*The festival in *southern* India which Mrs. Hess describes comes two months later than that in *northwestern* India described and illustrated by Mrs. Rose and Mrs. Strutton.

to light the hundreds of small oil lamps arranged in tiers, three deep, all around the outer wall of the tank. As the lights increase the effect is marvelously beautiful—a gradual lighting up of the whole square to a twinkling brilliancy. Then, story by story, the *gopuram* itself is lighted, completing the effectiveness of the picture upon which one can but gaze and gaze in rapt fascination.

We step down to the water's edge to get a nearer view. As the saturated wicks of the cup-like lamps cause the tongues of flame to leap higher, the reflections in the water so lengthen themselves as to give an impression of masses of tiny flames dancing on every ripple of the surface. The *gopuram*, with its four miniature *gopurams* at the corners of the island, is as a shining jewel.

We move to a point from which the large float bearing the golden images of a god and goddess may be seen. It lies almost in total darkness, moored to the eastern end of the island. But soon the lights that have been glowing so brilliantly for an hour begin to die down. Then the Temple priests transform the float into a blaze of light. Up at the bow red, green, and white lights are kept burning brightly. By means of heavy ropes, coolies walking round the wall of the tank pull the float through the water in a circular course, so that every onlooker may have equal opportunity of gazing upon the golden images. As it swings around toward the eastern corner once more, showy rockets are sent skyward, bombs burst in air, and a great cheer sweeps through the mass of people pressing now towards this, the final scene of the night's entertainment.

Midnight finds the square almost deserted, the lamps gone out, the stillness of the early morning hours over all. But the full moon high in the heavens still throws into relief a fairylike picture, Madura's *Teppakulam* Shrine.

DIANA'S INDIAN DIARY

By ISABEL BROWN ROSE

XXXIX

NOVEMBER is a pleasant month in every way. We normally have the "latter rains," locally called elephant rains; and this year they are quite good. The mugginess of October is over, and there is a distinct tang of the cold weather in the air—euphemistically called cold in contradistinction to what is really hot. In western India we think it pretty cold and awfully pleasant if the thermometer stands anywhere in the fifties, as it occasionally does during November, December, and January.

At this season we have a lovely Hindu festival, *Diwali*, the name itself meaning a "row of lights." To my mind it is the prettiest of all the festivals, and it is eminently "safe." Everyone illuminates his place of business or of residence, according to his taste and his purse. Rich people use electric lights and blow-gas lamps; but most picturesque of all the varied assortment of light-bearing devices are the little baked clay saucers filled with oil in which floats a cotton wick peeping over the edge. These are bought by the dozens or the hundreds, and are set all round the windows and doors, along the eaves, on the plinth bearing the sacred *tulsi* plant (sweet balsam), and on every other available point of vantage—even on the bird cage and the hen coop! When night comes, these tiny twinkling lights look as though the stars had fallen like snowflakes and had attached themselves to whatever they happened to alight upon.

The Diwali Festival

This is also the beginning of the Hindu New Year. The merchants store away or destroy their old ledgers (but alas, not always metaphorically also) turn over a new leaf. They invite their friends to

come and wish them good luck—a custom very like that of "first-footing" in Ireland and Scotland. Luke and I strolled around Kamalapur the other evening and gave our felicitations to over twenty of our Hindu friends, entering their houses or shops and sitting cross-legged on their cushions. The new ledgers were opened at the first page and bore a red-powder swastika for good luck, as did also the cushions, the floors, and the doorsteps.

We are all interested in adapting and in sublimating Indian festivals and customs wherever possible, so we seize on the good points in *Diwali* and give it a Christian significance. When all our Hindu friends and neighbors are decorating their houses with light we do the same; but we have one big central idea—Christ the Light of the World. No one here had seen a Candle-lighting Service until I introduced it at the Leper Asylum my first Christmas here—before Luke and I were married. It caught on immediately, and we have linked it up with the Hindu *Diwali*. As Mr. Brunton continually points out, India is in many ways living in the Middle Ages, for great masses of the population are illiterate and have to learn through the eye rather than through the ear. Dramatization ought therefore to play a large part in our Christian education and inspiration, after the manner of the Morality Plays and the Dance of Death which did much to educate the rank and file of Europe in the Fourteenth and Fifteenth Centuries.

On the Sunday that falls in the middle of *Diwali* we have a special service in the church with a special program arranged by Mr. Brunton. A big candle on the pulpit represents the Light of the World. On the invitation of the pastor twelve chosen young men step forward and light their candles from this light. They are then sent out, as the disciples were sent by Christ, to give their message to other people. They light the candles of the people at the end of each pew who, in turn, pass on the light they have received. Thus, one by one, the small candles held by every individual in the congregation are kindled from the Light of the World until the whole church is a sea of twinkling lights. Each person, as he gives the light to his neighbor, enjoins him thus, "Christ is the Light of the World. Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

After the service we all walk in procession through the streets of Kamalapur, taking a circuitous route to the hospital and then to the school compound. Our Hindu and Mohammedan fellow citizens look on with interest and respect and often ask the meaning of our pretty custom. We sing hymns as we go and do our best to keep our candles alight. You can imagine how the kiddies adore this. They speak about it for weeks beforehand and weeks afterwards. Before we disband in front of the school we gather in a huge circle, sing more hymns, have a few prayers, and finish up with the shout "Victory to Christ" (Christ-Maharaj-ki Jai!).

In the wards we also have a Candle-lighting Service, and everyone—no matter what his caste or creed—asks for a candle and enjoys the whole thing immensely. Most of the boarding-school boys and girls go home for a long vacation at *Diwali*, but for the orphans who have no home we plan a big dinner and a fire-cracker show. So, you see, this is one festival where we not only keep in step with our Hindu friends but go a step farther, giving an immemorial "heathen" custom a Christian interpretation and adapting it to a very practical Christian use.

XL

And now that *Diwali* is over, Christmas begins to loom ahead. It is a big undertaking to plan for it and to make sure that every single member of our Christian community will have something to look forward to. The practicing for the pageant has begun already. It was Pansy's idea—bless her, and she composed it on the lines of one she had seen at home in England.

I had a hectic day yesterday opening out two big packing cases which arrived last week—just when we had begun to wonder how we could ever get enough *baksheesh* to make our patients happy. Oh, the joy of receiving boxes packed by *sensible* well-wishers. You will notice my emphasis on the adjective. The kind of stuff some missionaries receive is simply incredible. Folks sometimes send out what they do not want and cannot use themselves, and get a big thrill out of their self-sacrifice! One friend of mine got a box full of old evening slippers and dilapidated evening dresses in georgette and tulle, and she had to pay heavy duty on it. She is still wondering whether it was a *baksheesh* to "the poor dear missionaries" or to "the poor benighted heathen"!

But *my* friends send the kind of things I really need—dolls and toys for the kiddies, and combs, handkerchiefs, towels, face-cloths, sheets, pillow-cases, bed-jackets and a hundred other invaluable items for the grown-ups and for hospital use. Mildred and I spent the best part of the evening over it, and had such fun finding the surprise packages and cunning little gifts tucked away in the packing paper and the excelsior. We have a month now to allocate the presents, wrap them up in copious-colored paper, and put fancy labels on them. What a lot of gratitude and loving thoughts winged their way westward to the friends who love us and believe in us and in what we are trying to do.

XLI

Last week Mildred and I took our four senior nurses to Ahmedabad to see the big Agricultural Show—the biggest that India has ever had. We thought the whole thing would be a liberal education for them, and particularly wanted them to see the Red Cross and Baby Welfare exhibits. I had mentioned to Rhoddie what day we were going, and he wired that he would join us there. He *is* a dear, and it made such a difference to have a man show us around, especially a Government man who knew a good many of the officials and knew just where to find the sections we were specially interested in. Our Indian nurses got a big thrill out of having a white sahib escort them, and treat them to lemonade and sweetmeats.

The success of the Show was largely due to the preliminary campaign of information and invitation similar to that carried on two years ago when the first show of its kind was held at Poona. Practically every village in western India was canvassed. Thousands of farmers got free passes on the railway and into the Show, while the rates for those not so highly favored were extremely low.

It did one's heart good to see the crowds of country folks gazing in awe at fat cattle and luxurious crops that they had never imagined possible. Some of them had never been far from their native villages before, and they went about not only open-eyed but open mouthed. They saw steel barrels drawing up water from a well by means of a trig little donkey engine, and *not* letting a lot of their contents leak out as the old-fashioned leather bags are apt to do. They saw giant millet grown from superior seed. They saw long-stapled cotton produced in the same way. They actually watched a man ploughing with a reversible iron plough and witnessed for themselves how much deeper the furrow was than that made by their primitive wooden ploughs. They saw a Ford tractor complete the ploughing of a field while they were there. They *ought* to have seen models of the commoner crop pests and their treatment, but a distressing fire destroyed the valuable pestology court.

One can hardly realize what this kind of education and information means to a land like India where over 70 per cent of the population is engaged in agriculture and allied pursuits, and where nine-tenths live in villages. To get the very best possible out of its soil, India ought to have the best possible methods and implements, but their lack is appalling. Farmers wear out their land year after year with the same crops, and smile at any high-falutin' notions about the rotation of crops. They use little in the way of fertilizers or none at all. The animal manure which other nations find worthwhile is wasted as fuel. Bone dust is taboo because of religious scruples. The harvest is cut with small hand sickles wielded by men and women squatting on their heels. Once the crop is gathered into the barn the rats will help themselves.

I have already mentioned India's stupendous losses due to animal and insect depredations and to the survival of superfluous stock. Even a very rich country would feel the drain, but India is one of the poorest in the world. The average income per head for villagers is $2.00 per month. Think of it! Try and digest it. Two dollars per head per month —why, it is merely the price of a box of candy!

But if that is the average income in normal years, you can imagine the suffering in abnormal years, when no rains fall (or then too much) and no crops are sown, and the price of foodstuffs soars out of reach of the common people. Famines are fortunately local, so that the rapid transport of modern days allows of supplies being rushed from favored districts to needy ones. This factor and an excellent system of famine relief machinery which automatically operates whenever famine appears have lowered the toll of victims, which used to run into the millions. But there is an extraordinary feature in this otherwise admirable improvement. Visitations of famine and pestilences were evidently Nature's way of keeping the prolific population within economic bounds. But now, by means of famine relief, irrigation miracles, agricultural improvements, medical agencies, and infant welfare societies, the "satanic British Government" is conserving the population of India which has now reached a higher figure than ever before. Consequently there are more mouths to feed, the cost of living has risen, and economic pressure is acute.

This Ahmedabad Show was particularly interesting and opportune in view of the enormous report published last month by the Royal Commission, which has been investigating agricultural conditions for a couple of years. Like all visitors to India, temporary or permanent, the members of the Commission were staggered by India's poverty and also by her wanton wastage. What is the psychological explanation of the fact that the pitiably poor are culpably improvident? Is it Nature's reaction to the daily grind? Is it an inevitable emotional outlet that those who live from hand to mouth (as the great majority of Indians do) must once in a while "go on the bust"?

The penniless peasant will cheerfully let himself in for a proportionately enormous expenditure for weddings and other domestic events. Living on the edge of nothing, with no margin whatsoever, he has no recourse but to borrow. The inevitable result is that he plunges wildly into debt. Millions of villagers are thus hopelessly, irretrievably involved.

There is a Usurious Loans Act which specifies the

maximum amount of interest allowable, but the Commission found that it was "practically a dead letter in every province of India." Many Pathans come down to the Bombay presidency and make a lucrative living in Bombay and other industrial cities among the wretched mill-workers, or among the poverty-stricken peasants in the villages. The rates are exhorbitant. 12½ per cent *per month* is quite common. Think of it. 150 per cent per year! Worse still, many an illiterate borrower signs with his thumb an I. O. U. for more than the proper amount.

I've seldom felt more downright murderous than I did when I interviewed one of these Pathan money lenders. Luke and Mr. Brunton both happened to be out of town, and Jim was operating, when one of our poorest Christians, a man named Baboo, walked on to our veranda, wringing his hands and with the tears running down his cheeks. He explained that two years ago he had borrowed ten rupees from Malik. He had actually got only eight rupees in hand. (That is a common trick. The money lender keeps a few rupees off the loan as initial interest, but subsequent interest has to be paid on the full amount!) Every pay day since then, Malik had sat watching at the mill gates and had waylaid him and taken a big chunk of his pay as interest. I never can understand why illiterate people are so stupid and let themselves be fooled. They are so afraid of threats and curses that they will sign their very lives away in a moment of terror. Baboo was very vague about figures but it was clear that he had paid many times the sum borrowed, in interest. Now he had got a windfall in the shape of ten rupees from a rich brother in East Africa, and very wisely wanted to pay off his debt. But, if you please, Malik wouldn't take the money, finding it lucrative, of course, to bleed his victim every month.

"Go and fetch Malik," I commanded. "Tell him that if he is not here within an hour I shall report him to the police."

Malik arrived with Baboo in twenty minutes! Never, outside a pirate movie, have I seen such a sinister and villainous creature. He was over six feet tall, and his high peaked turban and baggy white trousers made him gigantic. He had a hooked beak and a cast in his evil eyes. He strode on to the veranda in a masterful way, expecting to make short work of this interfering person—a mere woman at that. I could feel the waves of antipathy and antagonism running backwards and forwards between us, so I just took a deep breath and prepared for the fray.

I need not go into details as to how I handled him, but in half an hour I was ready with my ultimatum. He would either tear into shreds in my presence the long paper on which he had Baboo's supposed outstanding debt figured out and the foolish man's thumb mark, or I would put the matter in the hands of the police. He squirmed like an eel before he finally chose the former and gallantly presented me with the pieces! I then had him write out a statement and sign it (under the supervision of the dispenser) absolving Baboo from all further obligations, and he departed without any of Baboo's rupees in his pocket.

There was a curious sequence. Out of the corner of my eye I had watched him watch me as I went into my office and casually put the paper on my desk. That night my office was rifled, but the signed paper was safe in the safe beside the Pangaon declaration and other treasures! But I cannot wonder that, when communal strife breaks out, it is often the pitiless Mohammedan money lenders that are the first victims of the infuriated Hindu mob.

To combat the octopus of indebtedness that has its strangle-hold on the great masses of lower-class Indians, coöperative credit societies have been formed and are, on the whole, successful, as we could judge by the fine reports given at the Show. Everything seems to depend on supervision. With an enthusiastic, disinterested, and honest secretary, all goes well, otherwise our bullock-and-cart-and-barrel experiment of Pipalgaon is apt to be repeated on a large scale.

One of the biggest obstacles in the path of the reformer is the apathy of the cultivator himself. He looks on his poverty and indebtedness, not as a challenge to get up and free himself, but as a visitation from the gods which one cannot and dare not defy, in the same category as famine and disease, birth and death.

One potent cause of the poverty is the idleness—from an economic point of view—of India's women. The women of the poorer classes work and work hard, for their social status does not require them to be kept in privacy, and sturdy wives and daughters work in the fields alongside their men folks. One hefty Maratha woman I know is the boss of the whole show and makes the men of the family stand round. But the great majority of India's 154,946,926 women are unproductive dependents. The joint family system makes this possible, for the head of the house is, through immemorial practice, responsible for all his relatives otherwise uncared for.

I remember our Brahman dispenser looking very moody one day when he asked for ten days' leave. I asked him what the matter was.

"Well, Doctor-Mudumsahib," he replied, "the gods have been hard on me. I already have fourteen mouths to feed—my wife and my three sons

and my five daughters and my mother and my two aunts and the two children of one of these aunts. And now comes word that my cousin has died in Madras. I am his nearest male relative, therefore I must go to Madras, arrange his affairs, and bring his wife and four children back to live in my home."

Poor fellow! No wonder he looked worried. His salary is $20.00 per month. But isn't there something very noble in it, a welcome change from the individualistic, look-out-for-one'self attitude of so many of us moderns? Our dispenser wasn't kicking. He never dreamed of refusing his responsibility. It was just his bad luck. But this generous family obligation system has encouraged unproductive hangers-on.

Another source of loss lies in the large number of so-called holy men who wander from place to place and subsist on the credulity of pious Hindus. Over two million able-bodied men living on others would hardly be tolerated in any other country, but devout Hindus delight in supporting them, for they hope thereby to gain merit in the eyes of the gods.

XLII

Government is active with its experimental farms and demonstration shows. Traveling outfits tour the villages, and display posters and arrange lectures and lantern shows. Christian missions are also taking up this needy side of Indian life, realizing that the Indian church can never be independent and self-supporting until the economic strain is removed. Many schools have added an agricultural department as well as a carpentry shop or printing press or weaving shed.

Here in western India we see magnificent irrigation projects being carried out before our very eyes. Last year, on our way from Mahableshwar we stopped off and saw *the biggest mass of masonry in the world.* It is to be found in a new dam near Poona, opened last month. It has taken fifteen years to build and its proportions are colossal. It will ensure additional crops of sugar cane, grain, cotton, nuts and fruit, estimated at $10,000,000 per year. As we drove home after seeing the dam, we passed through part of the district already irrigated by the earlier-cut canals and were struck by the sudden change in the landscape. After traveling through barren land dried up in the blaze of the May sun, we came upon a perfect oasis of green—fields upon fields of sugar cane.

Another stupendous scheme is being carried out—the Sukkur Barrage across the river Indus. This strange river—which has changed its course a good deal since Alexander the Great crossed it and then sailed down it—runs in a bed above the level of the surrounding land. When it overflows after the rainy season it therefore fills the thousands of inundation canals taking off from it. The barrage is to be about a mile in length and will assure the irrigation of three million more acres.

The trip to Ahmedabad did Mildred and the nurses and myself a lot of good. It pulled us out of our hospital rut and let us see what wonderful things are developing in India.

We are looking forward to Gandhi's visit next month in Kamalapur. In fact, as far as I can see, life is going to be pretty hectic till Luke and I get off in April. What with Gandhi at the beginning of December, Christmas near the end, district touring and the Baby Show in January, Sadhu Sundar Singh in February . . . and then something special which I hope to tell you about soon—well, if Satan is looking for idle hands he will have to apply elsewhere than at our bungalow.

XLIII

One day last week as I came home for breakfast after a morning spent, as usual, in the wards, I found a venerable messenger squatting on our veranda. He rose, salaamed low, and presented me with a bunch of envelopes, one of which bore the awe-inspiring address, "Doctor-Mudumsahib Luke Carson, Esquire," for to many public functions I am honored with a separate invitation. I got quite a thrill on reading a bright pink card with this legend:

THE PRESIDENT AND COUNCILLORS

of the

KAMALAPUR MUNICIPALITY

Present compliments to and request the attendance of

Doctor-Mudumsahib Luke Carson, Esquire,

on 10th December at 2.45 p.m. in the

SARASWATI THEATRE,

On the occasion of presentation of an address to

Mahatma Gandhiji

N. B. Please show this at the entrance.

(Arunodaya Press, Kamalapur.)

The Christian Church *and* Foreign Missions

WILSON P. MINTON, D.D., *Editor*

HOW GOES THE MERGER?

By THE EDITOR

AS we of the Christian churches come to the month of December knowing that it is the plan to unite as far as possible the various departments of the two churches beginning January 1, 1931, it is only natural that the above inquiry should become more pronounced and insistent. There are so many angles to this great undertaking, and it is so new to all of us that we need to ask many questions and we need to carefully consider every one in order that the things we do shall be fully understood and heartily endorsed by those of you who are back in the local churches seeking to coöperate and help in every way you can.

We must not forget that in this merger of two distinct and separate denominations such as the Congregational and Christian we are pioneering in this country. We have no chart or compass to guide us. We must make our own path. We must work out our own destiny in a new and untried field. But if this merger idea is of God, as many of us believe it is, shall we not go out as Abraham did of old, because God has commanded us to go, and even though we do not know the way sometimes, shall we not depend on Him to lead us, so that this merger shall of itself be a great example of what God can do with two great churches committed to His will? And shall not our success in uniting (for if this is of God as we believe it is, it cannot fail) be the signal for other great denominations to come together to the end that the world may believe?

With this great, ultimate and worthy end in view we are most happy to set down here for readers of both former churches some of the things that have been and are now being done toward complete merger at the earliest possible date. We shall write particularly of the Foreign Mission work but with occasional reference to other departments in order that you may see just how we are seeking to fit all the work together in a new unity both of organization and of purpose. We hope that a careful reading of these lines may serve to clear up some of the problems and answer some of the questions which naturally arise in your minds as you seek to do your share down in the local church to make the merger effective.

First of all, let me say this personal word. No finer group of individual Christians and intelligent and consecrated officials can be found anywhere than the executives of the American Board of Commissioners for Foreign Missions which, as you will recall, has been made the agent for our former Christian church Foreign Mission work. I never expect to receive a more cordial welcome anywhere than I have from the start received from these officials. And their genuine desire to make this a real merger and not a swallowing of a smaller church by a larger is the most outstanding thing about them. These men and women of the American Board realize most keenly the danger of just this thing. They realize that unless plans are carefully worked and difficulties fully and frankly faced this charge of "swallowing up" may grow. If such a charge does grow, I am convinced it will be in spite of the best efforts of these officials to avoid it. And what is said of the American Board members may be said with equal emphasis, I feel sure, of officials of all other departments of the former Congregational church.

But the very mention of "swallowing up" undoubtedly raises questions in the minds of some of our people. We believe they can be answered in such a way as to help you to see that this is not being done. But in order to avoid it both groups must be led to recognize that the two former separate denominations are being changed and eventually, as legal difficulties can be handled, the new united church will emerge. In this regard let us answer the question as to why the American Board does not change its incorporation title. The reason is simple. Even before our vote of merger at Piqua, officials of the American Board asked us whether we felt the name should be changed. Our answer was that since the name "Congregational" did not appear in the title we could see no reason for a change in this instance. In other departments where the name "Congregational" does appear it

will, of course, be necessary eventually to change the name to "Congregational-Christian" in order that we may have a genuine merger and not a "swallowing up." But these brethren are recognizing this fact and will in time work it out satisfactorily. In the case of the American Board we felt that to continue the name as it now is would mean added strength to the cause of Christian churches, because of the long line of effective service behind it. This board, at our request, becomes our Foreign Mission agent and we become a corporate part of it in the election of our nominees to their Prudential Committee which is the executive body of the Board. The original plan was to elect one of our four nominees each year through a four-year period in order to comply with legal requirements, but the American Board has taken the initiative in electing this year in their Madison meeting, two of our group, Dr. W. G. Sargent of Providence and Mrs. Alice V. Morrill of Defiance, with the understanding that the other two will be elected next year, thus giving us full representation in two years instead of four.

In regard to the church in Japan the American Board raised the same question as to change of name as they did in regard to their organization in this country. Once again a change of name would have spoiled the very thing we were working toward—a recognition of the principles of the Christian church in a name that would be nonsectarian. The name of the former Congregational church group in Japan was "Kumiai." It means when translated, "Association of Christian churches," and infers that the form of government is Congregational. No name could fit the principles of the Christian church group better and we asked that it be not changed. The two missions in Japan have united on those principles and the two Japanese churches have done likewise and are already functioning. You will be interested to know that by the raising of a comparatively small sum on the part of our former Christian church, Japanese pastors, and our Foreign Mission Department the new united Ministerial Fund of the united church in Japan is sufficient to put all our Japanese ministers on equal footing so far as ministerial relief is concerned.

Beginning January 1 all our former Christian church missionaries will be recognized as missionaries of the American Board and that board itself, as stated above, will in time be corporately changed to become the legal successor of both former boards. Beginning January 1st the budget for the work of both former missions in Japan will be merged, and from that time forth we will find the work moving forward in a definite and complete union. By a similar process, the work in Puerto Rico will be merged with that of the American Missionary Association.

WHAT CAN WE DO TO HELP?

The final steps toward complete union have necessarily been taken in genuine Christain faith. The question of responsibility for support of the work of the former groups has been raised and settled in faith. Each group is expected to continue its support to the limit of its ability and we have every right to believe that when all our people come to see the tremendous advantages of the union and the tremendous new impetus given to the work abroad they will be eager to give even larger support than ever before.

Naturally there are problems not yet fully solved in regard to methods of transmitting funds, carrying out missionary educational programs and other matters difficult to define. In general, let us say most earnestly to our Christian church constituency that the greatest single thing you can do as local churches during the year 1931 is to increase and strengthen your missionary educational work and your giving to Foreign Missions in order that former Christian churches may in the end show that we have at least given enough to care for that part of the budget of the united church which is necessary to carry the work we formerly carried and which has become a part of the united effort. To do less than this would be unworthy of us and we believe our people will make a special effort this very first year to measure up to the limit of their ability.

In the matter of transmitting funds, may we say that for this first year plans will have to be flexible and it may take some time to work out some of the problems involved. In a later issue of this magazine we hope to outline rather clearly the general plans to be followed through the year. For the time being may we say that the writer of this article is to become a secretary of the Commission on Missions which is the promotional body of the united church covering all benevolences—Home Missions, Foreign Missions, Christian Education, Ministerial Relief, etc. He will be expected to try to help solve some of the problems arising from the merger and he trusts that you will be free to write him at any time. He is to maintain his office in Dayton for at least eight or ten months to come and if you are in doubt as to where to send funds for any purpose, rather than not send them at all send them to him and he will see to it that they are properly handled. Dr. W. H. Denison, convention secretary, is also to maintain his office in Dayton for at least a year and in time will become the official to whom all funds will be sent. In some in-

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THIS IS STATION A B C F M

DOROTHY P. CUSHING ANNOUNCING

"LET ME DO SOMETHING FOR *YOU!*"

"No! I will take no money!" said a young Turkish business man emphatically when Miss Jeanette Odell of Merzifoun, Turkey, tried to arrange the finances for language instruction during the few weeks prior to the opening of the school. "I have had many English lessons with Miss Willard and Mr. Bobb, for which I did not pay," continued the young man. "Then, too, you have come here to work for my people. Let me do something for *you*." Less than 40 per cent of the children of Turkey are in school, Miss Odell points out. There is not money enough for schools for all, nor trained teachers for the children. Turkey is doing her best to educate and help the great mass of her people. "It is a real privilege to work hand in hand with them," Miss Odell states. "If only America, with her great wealth and many advantages, could see what a glorious opportunity it has to help a weaker sister nation."

COOPERATION ALL ALONG THE LINE

That a man with his plow working in conjunction with his wife and her hoe is the best method for the African native farmer to pursue is being driven home by Allen E. McAllester of Lobito, Angola, Africa. At present the system calls for two fields, one the wife's and the other the husband's. McAllester is also endeavoring to get villages to unite and purchase a community plow for larger fields. He wants a coöperative buying and selling society which will enable him to promote certain crops that will boost the pitifully small income of the farmer. Dr. H. S. Hollenbeck, who serves in the same mission, holds clinics until his supplies give out. The medical work is growing by leaps and bounds and in an attempt to meet the opportunity Hollenbeck is training some of the native boys and girls as helpers. But these are days in Angola when every missionary wishes he or she were triplets. Hollenbeck, says McAllester, has developed a tremendous practice, both native and Portuguese, at Sachikela—enough, in fact, to keep another doctor busy.

TRYING TRANSPORTATION

The most commonplace event in South Africa may turn into an adventure, according to Ann Brookings of Inanda Seminary, Phoenix, Natal, South Africa. One morning she started for the railroad station in a little buggy called there a "trap." This was drawn by two mules. Before the wagon had started, the mules became frightened and jumped out of their harness. When the journey was begun, the road was so rough and full of ruts that the passengers had to keep leaning from one side of the trap to the other to keep it from tipping over. "Then we came to some roads so muddy that the trap went down nearly to the floor," Miss Brookings continues. "In one place we stuck so that the mules broke the trap trying to get it out. So we took our luggage and walked the rest of the way, with two brooks to ford. We reached the station just in time to see the train pull out without us. So we settled down to wait for the next one. Africa is a good place to develop patience."

But the unexpected is apt to happen, as suggested in the first line. An Indian storekeeper, hearing of the missionaries' mishap, took them to town in a new seven-passenger Dodge sedan!

BELL BACK AT LOBITO

Back again at his beloved work in Africa, William C. Bell, now assigned to the new opening at Lobito, Angola, writes enthusiastically of the efforts put forth by Jesse and Isaias, native workers, and prophesies more and more native leadership. "But as yet we have not completely fitted them for these tasks in advanced positions," Bell adds. Not until they have attained even a higher degree of education will they be accepted on anything like an equal basis as Portuguese teachers or professors. "But this is coming," Mr. Bell affirms and with it he looks hopefully for greater official sanction to our mission extension. An official normal school has now been established at Bailundo conducted by the Portuguese Government. A certificate is given graduates which enable them to hold regular classes or government schools and present their pupils for Portuguese examinations.

SYSTEM OF BETROTHING YOUNG GIRLS HINDERS

The still prevalent system of betrothing very young girls in Gogoi, Portuguese East Africa, reacts on the student body at the school conducted by Mr. and Mrs. Kamba Simango. While the largest number of boys ever enrolled in the school is reported this year, the girls are in the pathetic minority. Mothers from the kraals come weekly to learn from Mrs. Simango how to cook good things with their own simple pots and thus vary their menu and improve their diet.

BUGS BEWARE!

"One of the best diagnostic laboratories in China, outside the medical schools, may now be found in Fenchow Hospital, Fenchow, North China, thanks to the efforts of Dr. Jean A. Curran, now on furlough, who founded it primarily to do diagnostic work on dysenteries, a terrible scourge for both Chinese and foreigners. Many children die of this disease, which is primarily a matter of poor sanitation, plus flies and improper diet. As a result of his surveys of tropical intestinal parasites and blood parasites, Dr. Curran has burst into print in high medical circles, including articles in the *China Medical Journal* and the *National Medical Journal.*

A BABY PARTY IN LINTSING, CHINA

Somewhat bundled up? Well, you would be if you were exposed to the rigors of a cold winter day and came from houses with no heating outside of a small brick kang in the center of the main room. Twenty-five Chinese mothers and babies, all "products" of the Mission Hospital conducted by the American Board in Lintsing, North China, gathered for a party given by the hospital and like mothers the world around, compared experiences and admired each other's babies, while Dr. Alma Locke Cooke of Lockeford, California, gave each child a physical examination. Dr. Cooke is on one end of the back row, and two Chinese nurses are standing in the doorway. From actress to seamstress, from doctor's wife to laborer's wife, these women represented all walks of life.

DIPLOMACY, BRUTE STRENGTH, AND AN ANESTHETIC!

It often takes diplomacy, brute strength, and an anesthetic in China to separate a sick child from its parents, but it is being done in Taiku Hospital, according to Nurse Helen Dizney. There is a new children's ward furnished with a weird collection of chairs and beds, including a black iron crib, relic of those awful Boxer days, side by side with a wonderful white enamel crib, the gift of Safed the Sage. The only thing there is really enough of is sunshine. Volley ball, croquet and ping-pong under the wisteria vines are introducing ambitious young nurses to out-of-door recreation. From her window Miss Dizney delights in this new health-giving interest. "My darling nurses," she calls them.

SIMPLY SWAMPED

"Simply swamped" with applicants, reports Rev. Harry S. Martin of Jefferson Academy, Tunghsien, China. Over 100 would-be students had to be turned away and Principal Chen has already taken in 420. "That does not look as though the Christian schools were losing their influence, does it?" asks Mr. Martin, who is particularly interested in agricultural and other rural projects. The boys are loyal and cordial. Last year Mr. Martin's Sunday morning Bible class swelled to 34 members. When school began this year the boys were eager to know when it would start again.

THE CAPTAIN MOVES

Comes word from Adana, Turkey, of a Captain who moved his family to Mersin in order that his daughter might attend the Girls' School in Adana. Another pupil came a five days' journey. The boarding section will this year reach the fifty mark.

DOES NOT YET AFFECT AMERICAN SCHOOLS

Considerable stir has been caused among foreign diplomats in Greece by recent rather drastic new laws for foreign schools. Fortunately these have not affected our American schools as we require that all Greek citizen students bring with them certificates of graduation from Greek public schools which admit them to the Greek Gymnasium. The law mentioned affects those schools having elementary departments. There is always the possibility that further laws may be passed regulating secondary schools, however. American schools are without question favorably looked upon now by the Greek Government.

A FEATHER BED SERVES THE KINGDOM

"I feel that I cannot give more to the Board just now," said an earnest woman following a Woman's Missionary Society meeting in the West, during which an appeal for financial support to carry on the work of the Board had been made, "but it has occurred to me that I have a feather bed and if I can sell it I will gladly give the proceeds to the Board." She did sell it, and the money is on its way. "If only we had more Christians who were willing and anxious to help, how different things would be," exclaims Mrs. H. A. Stick, now back in Amanzimtoti Institute, Adams, Natal, South Africa.

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PERSONALIA

Rev. S. Ralph Harlow gave on October 1 the opening lecture of the School of Religion, Athens, on "The Claims of Religion in the Light of Science and Psychology." Mr. Harlow was formerly connected with the International College, Smyrna, Turkey. Coming to America after the Smyrna fire of 1922 he became Professor of Religion and Biblical Literature at Smith College which has loaned him to Athens for a short period.

The latest report concerning Dr. Alma L. Cooke of Lintsing, China, was dated October 8 and is "the struggle for life still goes on, but if there are no untoward developments in the next day, or two or three, there is good reason to expect a steady improvement . . . the patient coordinates mentally better than for a long while, recognized Miss Nelson and myself [Dr. Tucker], and is able to take liquid nourishment in sufficient quantity . . . On the whole the picture is encouraging and the prognosis good." Miss Sawyer had been unremitting in her care, night and day, but expected to return to the Tehsien Hospital a few days after Miss Nelson's taking the case.

Principal C. Y. Chen of Jefferson Academy is in his fourth year as principal, after five years as assistant principal. He commands the respect of the students not only for his intellectual and athletic ability, but for his spiritual qualities as well. He is fearless in denouncing student evils and is not afraid to show everyone where he stands in the matter of religion. In a chapel talk he once explained why he did not belong to certain parties. He said his interests were chiefly in the Jesus Party and then went on to tell why. He takes his turn at preaching in the church the last Sunday of every month; is a graduate of Hartford Theological Seminary. Other strong teachers are positive in their religious convictions and active in all forms of church work. The dean, Mr. T. S. Chin, is having a year and a half of study in Chicago.

Rev. Hugh W. Hubbard of Paotingfu is giving his time this year to traveling about China under the auspices of the National Christian Council to help all churches to fall into step with the Mass Education Movement. In the Paotingfu field over 20,000 illiterates have been enrolled in evening classes the past five years; over 5,000 of these graduated; and during this period the church membership has been increased by about 1300 or 50 per cent.

Rev. Harry S. Martin of the Charles Jefferson Academy in Tunghsien, China, is a Wiscon-sinner and very proud of his home state. He receives the Spring Valley *Sun*, Mr. Charles Lowater, editor, regularly, and gets from it more inspiration for his rural work than from any other paper (it received the first prize from the state a few years ago as the paper which did most for the community). His interest in missions was first aroused by Dr. Fred Bridgman who came to be pastor of the Spring Valley Congregational Church when Harry Martin was a lad of sixteen. What Dr. and Mrs. Bridgman accomplished in their three years there was "marvelous! . . . Mrs. Bridgman is now considered the patron saint of the community." Mr. Martin now thinks of Connecticut as his home, having been a pastor in Brookfield, and considers Broadway Tabernacle, New York, his church home.

(*Continued on page 501*)

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Miss Dorothy Allen Attends the Opening of the First Mill in a Vadala Village

"A man came to the front door of our bungalow to invite us; I grabbed my kodak and off we went to Kamalkar's house to see the opening of the first grinding mill in the village. Kamalkar has several daughters but only one son, and the glory of the family, that one son, has had a lot of education but has never done anything to show for it. So the father decided to invest in this grinding mill and give it to his son to work.

"Marie Fairbank and I first went into the inner court of the house to greet the women of that household of forty people. Then Kamalkar came for us and we all assembled and after it was quiet he said that the *Verdile Sahib* (which means Older Sahib, and that's Uncle Edward Fairbank) would please offer prayer and ask for a blessing on the mill; after that the *Dhacta Sahib* (which means Younger Sahib, and that's Bob Fairbank) would please use some of his strength to help turn the wheel to start the engine. Then would the *Mudumsahib* (a respectful term for a married lady) please put in the first grain to be ground.

"So it became even quieter, and Uncle Edward offered prayer. Then Bob got up to the wheel and gave it a mighty push, and when the puff-puff began one of the men turned something here and pushed in something there and the little shrill whistle of the exhaust began to sound, and we knew it was time for Marie to put the grain in the hopper.

"All week the mill has been running nicely. One or two other people want to buy one. There is nothing slow about Kamalkar, though he *is* a Mohammedan. Talk about an American setting up his son in business—well, so has Kamalkar—and a good investment this mill is too."

Rev. John S. Marsh of Mount Silinda, Rhodesia, South Africa

"On our way back from Mission meeting and the missionary conference at Bulawayo we visited our school at Ziiki's. [See the article, 'Chief Ziiki Makes Up His Mind,' with its seven illustrations, in the April Missionary Herald. Ed.] One might write an article and entitle it 'Six Months Later.' There in the bush where there had been nothing but grass six months before, there is today a good-sized school building with four teachers teaching 300 children. The school inspector and the director of native development at Salisbury state that there is probably no development to equal it in the history of the colony and in few places in South Africa. Ziiki means business as far as education is concerned. The door is wide open there and if the chiefs will support the schools the sky is the limit."

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(*Continued from page 499*)

Rev. Lewis L. Gilbert, sent out last year by the American Board to the North China Mission and recently allocated as evangelistic worker in Lintsing, is the first minister to be ordained by the first Chinese Methodist bishop. Bishop Wang Chih Ping was for several years General Secretary of the Tientsin Y. M. C. A. Mr. Gilbert is a member of the First Methodist Episcopal Church, New Haven, Connecticut, and was associate pastor of the Indianola Methodist Episcopal Church of Columbus, Ohio, during the two years' interval between his work with Yale-in-China and his service with the American Board.

Rev. Peter S. Goertz, formerly of the Board's Foochow Mission, and latterly dean of students in Tabor College, became dean in Hillsboro College, Kansas, this fall.

Dr. Lorrin A. Shepard, F.A.C.S., has been loaned by the American Board for yet another year to the American Hospital in Istanbul, of which he has been superintendent and medical director for the past three years.

Dr. John S. Porter's son, Professor Livingstone Porter, has been appointed visiting professor on the Carnegie Foundation to the Charles University in Prague, his birthplace, and his father's field of work.

"A DIRECT CALL TO SERVICE"

"During late high school and early college days I began to pick a life occupation, without any very definite success, but the one thing I was sure of was that I wanted a job where I could be of most use to the world. Hearing various missionary talks led me to believe that in missionary work I would be able to do some good, and it seemed to me that as a teacher I would do better than as an evangelist. When the offer of the position at Anatolia College came I knew without any hesitation that it was just what I wanted; in fact, I believe it was a direct call to service in the foreign field."

So wrote Marion Coe Hine when in 1928 he applied for the position of term teacher in Anatolia College, Salonica, Greece. "Marion Hine is a fine example of a Christian young American, nothing flashy about him,

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just a steady, quiet, well-poised young fellow," wrote the president of his Alma Mater. "During his four years here he has risen steadily in the estimation of the faculty and his fellow-students."

Mr. Hine's father was a Presbyterian minister in Islandcreek, near Toronto, Ohio, when this son was born in 1907, nine months later to become motherless. When Marion was eleven the family moved to Boise, Idaho, and he attended the College of Idaho, graduating in 1928.

That fall he went out to Salonica for a three-year term, taught classes in mathematics, chemistry and physics; was, as junior associate to Mr. Hawkes, in charge of the Home for 22 younger boys for a year; and, this past year, was the responsible American in charge, winning respect and liking from associates and students.

Being of German ancestry he chose to spend this last summer vacation in Munich. Here he suddenly fell ill and was taken to a Munich hospital where Mrs. Lillian Sewny, the Anatolia College nurse and matron, and Rev. William Hawkes, on his way back to Greece from furlough, found him. Mr. Hawkes took him to the American Hospital in Paris, where he could have better nursing care than in Munich. Two other Anatolia associates, William Lamb and Wilbur Newman, made special trips to visit him in the hospital. Dr. Cochran, pastor of the American Church in Paris, was indefatigable in his kindly attentions to the sick boy, and attended to all arrangements after the end came on September 27.

THE CHRONICLE

Appointment

October 7. Miss Edith Winifred Temple of Beeston, Notts., England, for a two years' term as teacher in the American Mission Girls' High School, Ahmednagar, India.

Commissionings

October 19. At the Euclid Avenue Congregational Church, Cleveland, Ohio, Miss Dorothy L. Blanke, Madura, India. Minister in charge, Dr. Blanchard; Address, "Answering India's Call," Secretary Mabel E. Emer-

(*Continued on page 506*)

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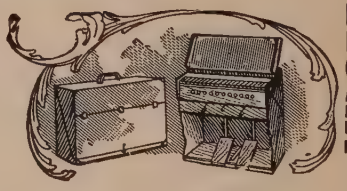
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A SUGGESTION FOR CHRISTMAS

You have certainly read that absorbing romance, *Diana Drew,* published in 1928 by Isabel Brown Rose! Well, here is *Diana's Indian Diary,* which shows Diana and Luke and Sunny Jim and Pansy and Rhoddie at their work and play in India, brought into contact with personalities of newspaper-headline-prominence, swept along in the currents of events of world-wide significance.

Of course, since there is one bachelor at large in the cast of characters there must be a love story. But, could *you* guess which of the charming unattached maidens he made connections with about Christmas time? Diana didn't.

Aside from the romance, *Diana's Indian Diary* is really a compendium of information concerning things Indian: customs, national characteristics, race animosities, political events, home life, religious rites and festivals, beautiful monuments of bygone days, ruins, riots, famines, rural problems, etc. All written about in such a chatty, story-book fashion that the acquisition of knowledge by the reader is not only quite painless but decidedly diverting.

Diana devotes a chapter to Miss Mayo's *Mother India;* she gives the inside facts concerning the notorious marriage of the Maharajah of Indore and the American girl, Nancy Ann Miller; she hears and gives an account of a lecture by Annie Besant; hears Gandhi give an address, entertains in her home Manilal Parekh and other men of note.

No one who wants to understand something of the economic, the social, the political, the religious problems of a country now very much in the limelight can afford *not* to read this book.

It is now published in a compact, red-cloth-bound volume issued by Richard R. Smith, Inc., New York, at the net price of $1.50. It may be obtained from the Pilgrim Press in Boston and in Chicago. The book has not the charming illustrations by Mrs. H. H. Strutton which have accompanied the installments of the serial as it appeared in the MISSIONARY HERALD, but on the other hand includes matter cut from the serial for lack of space. A few headings taken from the table of contents gives one a taste of the feast:—Dr. E. Stanley Jones visits Kamalapur—Gandhi gets into hot water by being too kind —The village bully meets his match—The festival of lights—A vacation pilgrimage to Buddhist shrines—The monkey puzzle—Suttee up to date—Vote for the Umbrella-fellow—Money to lend at only 150 per cent interest—No eligible young men allowed.

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With the approaching fall season we are again reminded of the clubbing offer extended to our readers last fall, which was accepted by hundreds of subscribers. We extend the same rates and conditions again this year, for our main purpose is to work together for all the good causes in which Congregationalists are interested, and to extend more widely the reading of these excellent periodicals published for and by Congregationalists, and further, to save money and bother for the individual subscriber.

This offer is primarily intended for new subscribers, but renewals will be accepted in the combination. The offer is effective November 1st, and terminates February 1st.

All the subscribers to the combination offer will receive, of course, monthly, the *American Missionary* number of the *Congregationalist* without extra charge. There is no better way to keep your information up to date than to send in your subscription or renewal to both magazines at once. The MISSIONARY HERALD presents your work abroad, while the *Congregationalist* in combination with the *American Missionary* presents our homeland work, and many items of vital interest to Congregationalists.

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Although *Diana's Indian Diary* is not illustrated in book form, *The Star of India,* also by Mrs. Rose, has a score of delightful, vivid illustrations by Mrs. H. H. Strutton, so the two books supplement each other in this respect as in many others. The *Star* is the mission study book for intermediates this year and with its story of the outcaste boy, Hari, who becomes a Boy Scout, a cricket captain and hero, carried around on the shoulders of his comrades after his victory; with its tales of the heroic Rajput warriors of the past, the "Story of Prince Rama and Princess Sita," its "Story of the Star Princess" and of "The Jolly Elephant," "Akbar the Magnificent," and many others, the book has a special appeal for boys, but all ages will find it most fascinating in matter and manner. The home life of Indians, their folk tales, their needs, the way in which missionaries have ministered to these needs with their hospitals and physicians, their schools, their social centers, their agriculturists, all are treated of in the most interesting way. There are hero tales of the pioneer missionaries mingled with tales of famous Indian leaders and poets.

(Continued from page 488)

think of him as a "revolutionist," although it is true, as in the case of many Englishmen, he does oppose many of the present policies of the Indian Government.

I did not publish anything against the English Government. I did not give "lectures in the interest of the Gandhi propaganda in the Mission High School, Theological Seminary, and Teacher's Training Institute" as reported, although I worked in connection with these institutions. I do not know whence such reports came!

Every American missionary must take a pledge of neutrality when he goes to India. I have always had that pledge in mind and still feel that I have been loyal to it, although there are others who think not.

It should also be said that the Mission never "objected" to any of my activities as was reported. They have made a resolution, at the request of the Government official, dissociating themselves from my activities objected to by the Government, but nothing more was done.

The situation in India is serious. The position of the missionary is very difficult. In the Viceroy, Lord Irwin, we have one of the most Christian leaders of the world today. India is fortunate, as also is England, to have such a man at the head of the Indian Government in India at this difficult time. Then on the other side, we have Gandhi with similar ideals but with the Indian point of view. Both want the same goal. The difference in point of view has meant a difference in belief as to

(Continued on page 505)

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New outline maps of each Mission with the names of all the Stations in bold type. A list of these Stations, giving the dates of their establishment, their distance in miles from each other, the pronunciation of their names, statistical tables.

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The Calendar of Prayer has been used extensively by pastors and friends of the cause. There is a Roll of Honor of emeritus missionaries, who have spent each from a quarter of a century to half a century on the foreign field.

The Cover of the Year Book for 1931 is unusually attractive—pale rose with a unique and lovely photograph reproduced against this delicate background.

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the best method. Neither seems to understand the other. It shows us how hard it is for the East and West to really understand one another.

The missionary who loves peace and India tries to do all he can to bring a larger understanding into the situation. I have always tried to do that. Others try also. I happened to be misunderstood. However, my prayers are continually with those in leadership that they may soon come together and may soon be able to see eye to eye as to what is best for both India and England. Meanwhile, there will be very difficult times. And the prayers and sympathy of all are needed to help those in responsible positions in India to be their best for the sake of His Kingdom.

(Continued from page 496)

stances you of the local churches will find yourselves linked up to state organizations. In those cases your gifts will go through the state superintendent's office. It should be said here that in states where this is being done the name of the state organization is being changed most graciously by our Congregational brethren to "Congregational-Christian." And all funds thus sent by our churches will be properly credited and handled. In some cases you may even desire to send your gifts for Foreign Missions direct to the Boston office and if so you need have no fear but that the Christian church will be properly credited with the amount if you are careful in stating at the time that it comes from a Christian church or individual. If your church accepted the support of one of the special Foreign Mission projects last year, you are urged to continue that support this coming year as part of the united work. You are urged to keep up all the work you have been doing and you may be sure that every dollar raised will be handled properly. The Woman's Missionary Societies will continue to function just as they are until more definite plans are worked out and we are counting on them this year.

In this connection we should remind you that all funds received for Foreign Missions up to the close of December should by all means be forwarded at once to the writer because they are to apply on this year's budget and deficit for which we as a Christian church are responsible just as the Congregational church is responsible for theirs up to that date.

From time to time we shall be writing you in our new capacity with suggestions as to what to do and how to do in fitting into the merged work and we hope to continue the same cordial relations with all our people as heretofore. Let us all enter into the new arrangement in the confidence that the problems can be solved and that in the larger work we shall have larger opportunities for a genuine Christian service.

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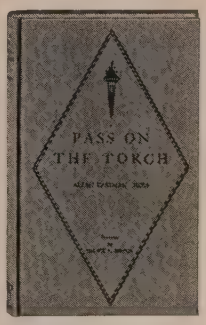

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(*Continued from page 502*)

son; Presentation of Commission, Miss Emerson; Prayer of Consecration, Dr. Blanchard; Welcome to the Field, Dr. Edward W. Wilder of Madura; Godspeed from the Church, Dr. Blanchard.

October 22. At the evening service of the American Board Annual Meeting, Madison, Wisconsin, Rev. Edward Genung Nichols, Madura, India. Presentation of Commission, President Potter; Prayer of Consecration, Rev. Charles W. Miller of Pasumalai, India; Welcome to the Field, Mr. V. M. Samuel, member of the South India United Church, a student from Madras, India, now at Chicago Theological Seminary; Greetings from the Supporting State (New York).

Furlough Authorized

October 7. Rev. and Mrs. Daniel A. Hastings, beginning in the spring of 1931.

Sailings for the Field

October 10. From Montreal, Rev. Clarence E. Wolsted, returning to the Madura Mission.

October 22. From New York, Miss Dorothy L. Blanke, joining the Madura Mission.

October 30. From San Francisco, Miss Lucia E. Lyons, returning to the North China Mission.

October 30. From Vancouver, Rev. James F. McKinley and family, joining the Mission to the Philippines.

Arrivals on the Field

August . At Taiku, North China, Rev. Paul L. Corbin, returning to the North China Mission.

August . At Colombo, Miss Lucy K. Clark, returning to Uduvil, Ceylon.

September . At Tientsin, en route to Peiping, Rev. and Mrs. George D. Wilder, returning to the North China Mission.

September . At Tehchow, North China, Miss Alice C. Reed, returning to the Mission.

Septemer 2. At Kobe, Japan, Rev. and Mrs. Edward S. Cobb, returning to the Doshisha.

September 6. At Athens, Greece, Miss Minnie B. Mills, returning to the Near East Mission.

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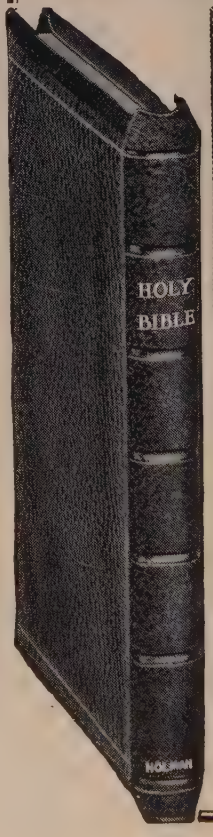

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September 13. At Istanbul, Turkey, Miss Helen R. Post, joining the Near East Mission.

September 13. At Kobe, Japan, Miss Alice E. Cary, Miss Sarah M. Field, returning to the Mission; Miss Doris F. Smith, joining the Japan Mission.

September 15. At Madura, India, Miss Abbe J. Wallace, Miss Genevieve J. Wallace, joining the Mission.

September 15. At Peiping en route to Tehchow, North China, Miss Bertha P. Reed, returning to the Mission.

September 15. At Peiping, Miss Helen L. Kintner, joining the North China Mission.

September 19. At Kobe, Japan, Rev. and Mrs. Samuel C. Bartlett, returning to the Mission.

September 21. At Istanbul, Turkey, Rev. and Mrs. Alford Carleton, returning to the Near East Mission.

September 24. At Istanbul, Turkey, Miss Sylvia T. Eddy returning to the Near East Mission.

September 30. At Istanbul, en route to Talas, Turkey, Dr. Charles E. Clark, returning to the Near East Mission.

October 2. At Istanbul, Turkey, Mr. R. Bonsall Smith en route to Talas, Mr. Lyle S. Shelmidine, en route to Tarsus, both joining the Near East Mission.

ARRIVALS FROM THE FIELD

August 19. In New York, Rev. and Mrs. Henry C. McDowell of Galangue, West Africa.

August 22. In New York, Miss Agnes Fenenga of Mardin, Turkey.

August 24. In Los Angeles, Miss Susan R. Howland of Ceylon.

August 25. In Boston, Miss Anna B. Jones of Istanbul, Turkey.

August 26. In New York, Rev. and Mrs. Gladwyn M. Childs of Sachikela, West Africa.

September 7. In Boston, Miss Katherine F. Fanning of Kyoto, Japan.

September 11. In San Francisco, Rev. Ralph R. Keithahn of Pasumalai, India.

September 28. In Montreal, Canada, Rev. and Mrs. James P. McNaughton of Istanbul, Turkey.

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September 25. At Kobe, a daughter, Helen, to Mr. and Mrs. Leeds Gulick of Matsuyama, Japan.

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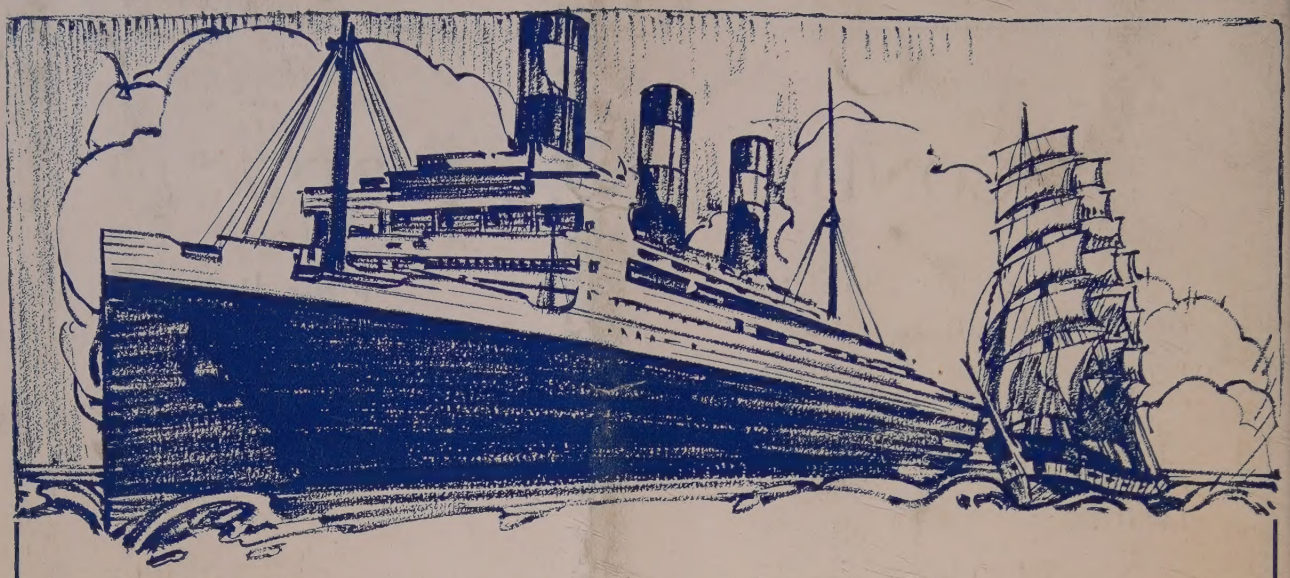

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